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THE LIBRARY OF A PRIEST.

"I NEVER well liked or strongly desired this earthly kingdom," wrote King Alfred on a certain passage of Boëthius: "yet, when I was in possession of it, I desired materials for the work I was commanded to do, that I might fitly steer the vessel, and rule the realm committed to my keeping. There are tools for every craft, without which a man cannot work at his craft."

No one has more need of a ready workshop, well arranged, with every implement in its place, and nothing superfluous to embarrass a hurried search, than the priest charged with the spiritual government of souls, and called to bear a part of the bishop's solicitude. His tools for work are books, and those not estimated by their number but by their kind. Many a library is in substance but the barest fraction of what the backs of its books would make believe it is. There are great libraries, parading a hundred thousand books, which have scarcely ten thousand deserving honorable mention, because not capable of honorable use. *Non sunt*

numerandi sed ponderandi—ponderandi in two senses: weighed in the critical balance, and pondered on in profitable use.

If the priest in active work has little time for leisurely investigation, it is possible also that the taste, which he carried away with him from his earlier studies, is so tried by the incessant calls of his spiritual family as to grow steadily less. Commonly, he is not one whose place in the pulpit, or the catechetical class, or the sodality, can be taken frequently and regularly by others, through the distribution of work among many assistants. He cannot retire to a study for hours at a time, knowing that he will not be disturbed till he please. The more live and thriving his flock, so much the less method can he put into its demands upon him; and no ingenuity of his will ever place more convenient intervals between one Sunday and another, with their peremptory summons to come and preach or catachize. Yet these duties are notoriously no by-play in life; and, in the way of precise knowledge, they are just as exacting as the ministry of the confessional. Dearest to the Heart of God and most precious to souls, how different do they make the priest from the false prophets about us, who, rushing into the "evangelical" field without a mission, deliver a message without theology, and put forward as their Gospel news, a mealy mixture of newspaper topics from week to week! *Ejusdem farinae!* It deserves to go back to the bin from which it came, as it does. It re-appears as "religious news" in the Monday issues of the same papers which furnished the Sunday excerpt.

Though he do not repine at the press of business which his fruitful vocation masses around him, yet he may well desiderate some things which he cannot enjoy. He may feel like him, whom the preacher describes, as one[1] "who is ever pursuing after and yet not overtaking, who is running before and yet not escaping; like one who laboreth and maketh haste, and is in sorrow, and feels so much the more his

1 Ecclus xi, 10, 11.

want." And perhaps he feels it an aggravation to his distress that the books to which he has recourse for relief, do not yield him the necessaries of life in quiet simplicity, but embarrass him with a wealth of superfluity which is far from expedient. *Nimium nec tamen totum.*

The editor of the ECCLESIASTICAL REVIEW has conceived the happy idea of making a requisition on the experience of many ecclesiastics whose reading in divers lines has qualified them to make fruitful suggestions. They are made with a view to expediency, enabling a priest to determine what books are most directly subservient to his purpose. Hence, the important element is added of qualifying the books which are entered in the lists, that the busy man may see at a glance the estimate to be formed of their utility. We shall welcome with pleasure the lists so drawn up.

I.

And, to survey the ground in a more general way, let me lay down a few principles which will commend themselves to all. One is that which is expressed in the adage:

Haurit aquam cribro qui discere vult sine libro. While expressing all manner of respect for our memory, we really do it no dishonor by making a confession about it, which our long intimacy with it extorts from our candor. In the terms of Holy Writ, it is nothing better than "a bag full of holes." As the adage says, it is a sieve—a sieve that does not sift, but simply lets things through. There is not a practical man of business who will trust his memory in anything. He will use it at its best. But, wherever he can, he will demand a bond in black and white.

Another principle may be stated thus:

Libros recte nosse est dimidium didicisse. Many a learned and ready man has won a well-deserved reputation for his stores of erudition. Yet his stores are not necessarily in his mind. There may be little more there than in the mind of another man, who has won no such reputation. Where is the difference between them? The ready man knows exactly where to find what he wants. People call him a

walking library; but he is nothing of the kind. He is only the walking catalogue of a library—a catalogue duly drawn up for his own purposes.

I say, "for his own purposes." This introduces us to a third principle, which is of supreme importance in the conduct of a preacher's life. It is well expressed by Horace:

Tu nihil invita facies dicesve Minerva.

And, again, the poet bids us conscientiously ponder,

Quid ferre recusent,
Quid valeant humeri.

We must form a correct estimate of our powers and of our opportunities. This estimate should be taken objectively and subjectively. Objectively, we must consider what suits our vocation, our leisure, our circumstances. For instance, the preoccupations of a busy life in the ministry evidently preclude the possibility of following out the questions of modern biology. Correct views on evolution may be very necessary. But there must be some shorter cuts to conclusions than a leisurely study of biology or anthropology or psychology. Subjectively too we must take our own measure, and recognize the limits at which our powers terminate, whatever might be the opportunities afforded us. Sailing on the waters of life, and, as Alfred said, "steering our vessel fitly," it is well to map out distinctly on the chart where we are sure to touch bottom, and sure to be stranded if we float there—stranded in fact, and stranded in our reputation. For instance, in the midst of an inquisitive age, "ever greedy of new things," as St. Luke noted of the Athenians, it would be highly desirable to expound Christian doctrine with all those attractions of philosophy and even poetry, if you please, with which St. Paul commanded the attention of the intellectual epicures in the Areopagus. But mere good will is scarcely enough for this. There must be some ground more relative to supply a warrant for undertaking it.

To sum up, then, our principles about the books, we will adopt Seneca's dictum: *Nil interest quam multos, sed quam bonos habeamus libros.* It is better to deliver ourselves unto

the guidance of a few excellent ones, than to lead a vagrant life among many.

The application of this idea to our purposes was always a preoccupation with eminent men in former times. One writer, in days gone by, adapted to this thought the sacred words of David, which we recite daily: *Bonitatem et disciplinam et scientiam doce me.* He filled a large folio page of small print with the best books ranged in three classes. He explained *disciplina* as denominating those which are moral, and which go to perfecting the senses and affections. *Bonitas* referred to such as are devotional and ascetic, for preserving the spirit and exciting fervor. *Scientia* comprised such as fostered intellectual insight. I would append specimens from his lists, if space allowed. But, at least, I may quote the annotation which Possevino appends, after giving the lists in full: "If John Mabuenus," he says, "had lived in our day, he would have seen a great multitude of other pious and spiritual books, which have come from the pens of most learned men. However, they can be arranged under the above heads."[1] This was three hundred years ago. What would Possevino or Mabuenus say now?

The division reminds us of three distinct works by Bishop Hay: "The Sincere Christian," (*scientia*); "The Devout Christian," (*disciplina*); "The Pious Christian," (*bonitas.*) If one will inspect these volumes, which are widely circulated, he will observe what kind of knowledge the learned prelate ranges under each.

But here an objection arises in the mind. There seems to be no room in such a system for science, philosophy, history, belles-lettres. Nothing could be farther from the truth, as all the antecedents of the Fathers and the scholastic doctors show us. A division of this kind simply means that the setting of every work and of every study shall be determined with a view to the end; for they are all mere tools. Everything should have a place of its own; and everything be

1. Bibliotheca Selecta, qua agitur de ratione studiorum in Historia, in Disciplinis, in Salute omnium procuranda, Romæ, 1593; lib. i, c. 12.

looked for in its own place. As St. Basil explains in his letter to young men, on the study of profane authors, "from the beginning we have to survey each one of the branches of knowledge, and make it tally with the end in view; the Doric proverb puts it, 'we must bring the stone to the plumb-line.'" This is just what the Apostle said: "Whether you eat or drink, or whatever else you do, do it all for the glory of God." Eating and drinking are not forbidden, though they are not prescribed. What is prescribed is simply that they, and whatever other things are lawful, be given their proper setting, and that the attitude of the mind and will be taken up accordingly. This makes the priest, as St. Paul says to Timothy,[1] "a vessel prepared unto every good work."

Let me divide the books conveniently, so as to speak about them intelligibly; and if I mention certain works in particular, it is not as anticipating the lists of the specialists, or covering their ground, but as merely illustrating what I say. I will propose this distribution:

I. Sacred Literature. Here we have the Sacred Books and their commentaries; Patristic and Scholastic theology; moral theology and canon law, which includes synodal and conciliary decrees; liturgy; ecclesiastical history and Saints' lives; catechism and sermons.

II. Philosophy, taken in its widest sense. This includes philosophy in its strict sense; and, in particular, certain questions of prime importance, such as education. It includes also various forms of science, which bear on the materialistic and agnostic errors of the day; such are astronomy, natural history, etc. Omitting civil law and medicine as distinct classes, I may mention, in the next place:

III. Human history, divided, if necessary, according to time and place.

IV. Literature. Here we have orators, essayists, etc.,

V. In the last place we have books of reference, such as encyclopedias, thesauri, apparatus, dictionaries. Here may be ranked those general collections, called "libraries," unless they fit accurately into one of the foregoing classes.

1 II. Tim. ii, 20.

II.

As to the first class of Sacred Literature, it is not for me to expand on the necessity, utility and efficacy, or on the wisdom, certitude and purpose of the Holy Scriptures. To apprehend the full meaning of these and many other points, one need but to look into Cornely's *Historica et Critica Introductio in Libros Sacros.* He will observe how the thoughts of men have always been centered on this the principal study of humanity, and in what direction each wandering inquirer of modern times, who has committed his thoughts to paper, traces his deviating path over the sacred page. When the priest has to give a direction or answer an inquiry, regarding some authority whom he is not otherwise acquainted with, he need but have acquired the method of consulting these four volumes, and he can give his directions accordingly.

For his own private purposes, there is nothing that will enrich his vein of preaching or instructing so much as familiarity with Holy Writ. Do we not remark how even agnostics, and these too when treating barren matters of science, manage to adorn and embellish their thought and style with the sentiments and phrases of Holy Scripture? Their instinct, however profane, is intellectually and aesthetically correct. What then must be, not merely the embellishment, but the solidity and consistency imparted to the thoughts and speech of a mind and tongue, consecrated to the very function of preaching the Divine Word? "Meditate on these things, be wholly in these things," says St. Paul to Timothy.[1] Here, for his own devotion, the priest will find those *castae deliciae*, which St. Augustine speaks of, the chaste delights of the Word of God.

Some very useful works have been compiled, presenting the texts of Holy Scripture under specific heads, for the convenience of the preacher. They are concordances, not of words, but of texts. Such, in English, is Kenelm Vaughan's "Divine Armory of the Holy Scriptures," just published, and Lambert's "Thesaurus Biblicus." As a sample of their

1 I Tim. iv, 15.

utility, let a person consult them under the heading "Word," to enforce the point I am just now mentioning about the paramount importance of this study.

If the publications on theology in every language, year after year, rank among the most numerous of all departments in the publishing business, no one of its subdivisions is more crowded than that which treats of our Lord and the Gospels. As far as any theology is recognized outside of the Church, it may be said that the whole of it turns on the divinity of Christ; and the recognition of it consists, chiefly, in denying it, while ostentatiously admiring our Lord's personality. It is a serious question whether a careful analysis of the Protestant mind, which knows so little now of what it believes or does not believe, would yield in the residue any element of faith in the Incarnation. As to the infidel world, which professes disbelief, it is singular what a weakness it seems to have toward Christ, in spite of its unbelief—much in the same way as secular governments have toward Rome, in spite of their contempt. The world clearly cannot go on without Him. On the side of our commentators nothing is wanting. And, under their guidance, it will be found that a very accurate personal knowledge of our Lord opens those springs of true devotion and piety, which the spirit of our life craves for, in order to be full and succulent. In its own degree, a simple narrative of Christ's life, such as the Abbé Fouard's, will serve this purpose. But, if any one will read in a devotional spirit Knabenbauer's commentaries on St. Matthew and St. Mark, which alone have issued so far from the press, he can pass over the erudition, which usually appears in smaller print, and he will find so much theological enlightenment, that, not to mention his own personal profit, he will meet with stores of material for instructions and sermons at every turn; nor will he feel any need of drawing on allurements of style, still less on imagination, beyond the bare treatment of the text, which is anything but bare. Coleridge's *Public Life of Our Lord* adds to the explanation of the Gospels, the applications and reflections of a modern man's mind in numberless directions, social, political and

historical—in what is properly the philosophy of history. As to St. Paul, from whom so many of the Epistle lessons are taken during the year, I need only mention, as a prime sample of the most useful kind of work for a busy man, Bernardinus a Piconio, whose three volumes, called *Triplex Expositio*, are to be found everywhere.

The basis of all clear exposition is dogma, which belongs to scholastic theology. Nothing can make up, in point of clearness and fullness, for the luminous intelligence which is derived from this quarter. Let me quote a word from Possevino:[1] "Those who consider scholastic theology not to be very necessary find that they have been mistaken, when it comes to disputing with heretics, or when some perplexed case of moral theology comes up for elucidation." Its bearing on moral theology is particularly pronounced. For, what philosophical ethics is to the whole basis of Moral theology in the fundamental acts, laws, etc., as well as on contracts, that is scholastic theology to moral in all the rest. In fact it was not till a comparatively recent date that moral ranked as a separate study in a full course of theology. Consider how it comes in as *Pars 2da 2dae* of the Summa of St. Thomas. I remember Cardinal Mazzella, who is now prefect of studies for all the seminaries of the Christian world, regretting that any change should ever have taken place in this respect. The work done by Busembaum, St. Alphonsus Liguori and Gury, has been found so handy as to be carried beyond its legitimate sphere; and Casuistry, using that word in its correct sense, has taken a place which belongs to scholastic theology in its full sense. Perhaps one of the chief merits in Lehmkuhl's method is the conspicuous place which the basis of broad principle occupies, and the manner in which he incorporates so much of the *2da 2dae* of St. Thomas.

I cannot do more than point to that large and important class of works, which pertain to the direction of souls in the practice of a devout life. This, indeed, is supposed to be the ordinary Christian life, as the Council of Trent says: *In ipsa*

1 Ubi supra, lib. iii, c. 8.

justitia per Christi fidem accepta, cooperante fide bonis operibus, crescunt atque magis sanctificantur, etc.[1] An intimate knowledge of these works serves the priest in many ways—not least, in enabling him to recommend suitable books to particular persons. A most agreeable form of this study is the reading of Saints' lives, so many of which are on hand, excellently written in English. Custom-house regulations have added facilities to importing the choicest books from the continent at home prices, which are remarkably low. And, even with regard to current literature in English, chartered institutions can receive it free of duty. Thus an average cost of $1.20 will cover all the valuable books of the Quarterly Series, which contains the most varied spiritual literature, and affords already a choice of nearly 100 volumes.[2]

The study of Canon Law, which has taken quite a start of late years, cannot be too much commended. It exhibits the constitutional mechanism of the Church. History shows that mechanism in the process of forming the political constitutionalism, which has developed so universally in our day, though scarcely for the better; since it has broken loose from the principles which presided over its birth. A fanatical author like Hallam cannot write a Constitutional History of England without the framework of a constitutional history of the Catholic Church.

Of properly written Ecclesiastical History we have a good example in Alzog; and in all of Cardinal Hergenroether's works. The latter's History of the Church, translated from the German into French by the Abbe Belet, has just appeared in eight volumes. It illustrates what I was just saying about the cheapness of works published on the continent, that a volume, consisting of 742 pages in 8vo., costs

1 De justif., c. x.

2 As an instance of the economy, which may be practised in the buying of books, I may quote from Catalogue 319, September, 1894, of Thomas Baker, 1 Soho Square, London: "Quarterly Series, 50 vols. or. 8vo., cloth (published at £15. 10s.) offered for £8. 15s." The list then begins with 17 vols. of Fr. Coleridge's works. From this it appears that the original price, without discount, was $1.55 per volume. But, by this offer, it becomes 80 cents per volume.

only 7 fr. 50 ($1.50). From an essayist's point of view the same author treats those troubled questions of the Catholic Church and the Christian State, which men like Wiseman, Brownson, Manning, Newman and others have treated so well, in their own time and place. Here is a very special place for the Catholic periodicals, among which the AMERICAN ECCLESIASTICAL REVIEW, as its programme states, deals with questions of the day in their principles and special application to the priestly and pastoral functions, while others, like the *American Catholic Quarterly Review* and the *Dublin Review*, address themselves to such questions more at large and at leisure.

Liturgy represents the law of worship in concrete practice. An insight into its meaning opens up a splendid picture in the foreground with a deep perspective of history. Consult Dom Gueranger's two volumes on *Institutions Liturgiques*, and his other works, one of which, the *Liturgical Year*, has been translated in twelve volumes. Or take Bridgett's elegant work on the History of the Blessed Eucharist in Great Britain.

Catechism and Sermons, which I name in the last place, come here because they suppose all that has gone before. They cover the whole ground, from the folk-lore of the catechetical answers that pass into the mental fibre of Catholic children, and furnish in later life the same leverage for missionaries which axioms or proverbs lend to the ordinary speaker, up to the explanation of all that a Catholic and enlightened intelligence craves for, seeking the reasons of the faith which is in it. The auxiliaries here are various. There are books of sermons, like Hunolt's; sketches of sermons, like those of the *Homiletic Review*; or suggestive matter under heads, like Schouppe's *Adjumenta Oratoris Sacri*. But tastes and attractions are so diverse that I cannot dwell upon this point.

There is room for only a few remarks on the remaining four sections of the library. With respect to Philosophy, I do not profess to know the amount of indulgence which a busy man can, with a safe conscience, allow himself in the

enjoyment of this luxury. Perhaps the specialist who draws up the list will be more satisfactory. But I know that ever so much depends, not on familiarity with philosophical "systems" as they are called, but on the habits of philosophical thought. The demand made sometimes for a scientifically educated clergy, that shall follow the manoeuvres and antics of the *Zeitgeist*, is nothing less than a demand for the time of leisure, which the Preacher speaks of,[1] and which is exactly what we are not supposing. Nevertheless, a mind once formed correctly in logic and sound philosophy, and then kept well strung by even a slender nerve of philosophical reading, will be equal to at least one great work in the scientific world. It will understand terms, and will distinguish the bad use of terms. With the bad use of terms properly distinguished and dissected, there would be little of the fashionable materialism or agnosticism of to-day; and there would be no shred of popular evolution. The most important part of this section is Ethics or Moral Philosophy, which includes, among other things, the question of Education. Just as the whole current of metaphysical science bears toward ignorance of God and of the soul, in the same way the practical extensions of ethics run into perversions of the natural law, and lead to the materializing of children through the machinery of education. The child is the prey that the world is hunting down.

In the next two sections, History and Literature, the Priest can find an intellectual recreation, which, while ever looking to the end, and being worthy of the person, falls in with that Providence of God, to Whom we say:

Qui temporum das tempora
Ut alleves fastidium.

As a general rule, it will scarcely repay a practical man to peruse history, except as relating to the history of the Church. Indeed, there is little of it that has not this philosophical relation, if only the bearings are indicated by a sound author, or discerned by the judicious reader. As an instance of the truly philosophical kind, we may mention

1 Ecclus. xxxviii, 25.

Allies' *Formation of Christendom*, and other works by the same author, to whom Pope Leo XIII lately sent a special message of commendation through his Eminence, Cardinal Vaughan. Bossuet's *Histoire Universelle*, a little work in one volume, is a classical model in this line. Balmez's *Protestantism and Catholicity* was written against Guizot; and covers most of the important questions in history at large, which has well been styled by the Pope, "a general conspiracy against the truth." Chateaubriand's well known *Genius of Christianity* predominates with the æsthetic element. Other histories of a more narrative kind exhibit the tissue of human events, which are always repeating themselves. "Nothing under the sun is new; neither is any man able to say: Behold this is new; for it hath already gone before, in the ages that were before us."[1] The reason is, because the nature of man is the same, and the motives which act on him remain the same. The only things that vary, as humanity sails on in the sea of life, are the latitude, the longitude and certain marine conditions, which an observant mind will take account of in its inferences and forecasts.

Literature includes orators, essayists, poets, as far as these suit the purpose. There are some writers whose main or sole attraction is their style, otherwise marred by a common, vulgar bigotry. Such is Macaulay. This common bigotry, however, is less prejudicial to the delicate sentiments of faith than the insidious blasphemy of much current literature, which for its elegance, *propter sermonis elegantiam*,[2] invites perusal, and through its elegance instills poison even into solidly formed minds. The iridescent product of diseased minds and hearts may well be left to the corruption which engenders it and which it intensifies: *Qui in sordibus est sordescat adhuc.* With so much elegant literature of our own, with the regular subsidies to style in one or other standard review, and the well-written articles of a reliable weekly, there will be no want of equipment in good English,

1 Eccles. i, 10. 2 Reg. Trident. Indicis vii.

which is so desirable a qualification in preaching as well as in conversation.

And now, in the last place, there are books of reference for consultation. Such in the order of encyclopaedias, is Welte & Wetzer's "Kirchen-Lexicon," the latest edition of which has been edited by Cardinal Hergenroether, while the older edition is to be found in French, under the name of Goschler. Such, too, are several of the *Bibliothèques* of Migne, all of them theological, but some of them very universal in their scope. Thus the *Demonstrations Evangéliques*, contains integral portions of works by over a hundred writers, Catholic as well as non-Catholic, covering the whole ground indicated by the name, and as perspicuously arranged as a dictionary. Now, as to other *thesauri*, *apparatus*, libraries, dictionaries, we shall look for them in the lists appended. Such as I have mentioned have occurred to me only as giving a concrete illustration to the principles I wished to record.[1]

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PAPAL CONSISTORIES.

THE subject of Papal Consistories has within recent times become of special interest to Americans, if we may judge from the eagerness with which our daily newspapers report every probable and improbable rumor from Rome concerning such matters. The reason of this interest lies clearly in the attitude which the Holy See has evinced toward

1 It would be a service to Priests in their capacity of directing others and answering questions, if these lists were drawn up, both of authors who are to be universally shunned and of particular books in vogue which ought not to be read. While I was writing the above, a religious teacher inquired whether Dumas should be approved of among the day-scholars of the convent?—Dumas, whom the *Index* pillories with this universal condemnation: "*Dumas* (*Alexander, pater et filius*), *Scripta omnia romanensia quae sub utriusque nomine in lucem edita circumferuntur quocunque idiomate.*" Such a work has just been done in a little popular book for the French laity by P. H. Fayollat, de la C. de J., *L'Apostolat de la Presse*, 1892.

the Republic of the United States since the establishment of an Apostolic Delegation, an attitude which bespeaks a desire on the part of Leo XIII to place American Catholics as a body in a just position of harmonious co-operation with their fellow-citizens, among whom they enjoy equal liberty of conscience and action; though, because of ancient prejudices, there is danger that his action may be misunderstood.

As there are, no doubt, many to whom the word "Consistory" conveys no very clear impression of what it signifies, we take occasion to give a brief notice of its nature, of the persons who participate in it, and of the affairs which are treated in a consistory.

The word consistory (*consistorium*) originally meant a place of assembly, but in later Latinity it is applied to the assembly itself. In the ecclesiastical language of to-day it has both meanings. It signifies the place where the highest ecclesiastical court, composed only of the Cardinals and the Pope, meets to discuss matters of importance relating to the government of the Church, and is applied also to this meeting itself.[1]

In the early days of the Church, the Popes were accustomed to consult with the priests and deacons of Rome concerning the affairs and regulations of the Roman province of the Church. When extraordinary affairs were to be dealt with the Bishops of Italy were called into consultation, and this was called a National Council. These meetings, however, were expensive owing to the distance of some of the bishops from Rome, and the difficulties under which the journey to the Eternal City had, at times, to be accomplished. In proportion as the number of the faithful increased, so did also their needs, and in consequence these meetings became more frequent. The bishops were often obliged to absent themselves from their dioceses for long periods, and the flocks that had been committed to their care

1 The term is of anti-Christian origin and passed into the early Christian Church from the consistories held by the Roman Emperors with their privy council to deliberate on all important affairs of legislation, administration and justice.

by Divine Providence to be fed by them, had to be given over to the charge of their coadjutors. To avoid this, in course of time, the National Councils were celebrated less frequently, and the Popes called to their assistance the Cardinals as their counsellors, just as the President of a Republic calls his cabinet, and the King his privy-council.

Consistories are of three kinds—*secret*, *public* and *semi-public*. At the secret consistory only the Cardinals are present; to the public consistories even the laity is admitted; at the semi-public the Cardinals, Bishops and a few select persons are allowed to assist. The consistory is held by the Pope usually at his residence. The secret consistory is held at Rome in the Vatican or Quirinal, in a large room near the Pope's private apartments called the *Sala del Concistoro*. The public consistory is celebrated in a large hall called the *Sala Ducale*, in which the Popes in former times gave audiences to princes. The semi-public, in one of the large halls of the Papal Palace. Occasionally we find a departure from the traditional custom of holding consistories in fixed places. Thus, Pope Clement XI assembled the Cardinals for a consistory, July 22, 1708, in the palace of the Cardinal Vicar Gaspero Carpegna, who was confined to his bed by serious illness. Before him Sixtus IV had held one in the palace of the Orsini family in 1477, Paul III in the Colonna Palace in 1527, and Adrian VI, Clement VII, Clement IX, and Alexander VIII in their bed-chambers shortly before their death. Outside of Rome they were held as often as any of the Popes were obliged to leave the Eternal City and reside elsewhere, or when they were on journeys. Thus from Clement V, 1305, to Gregory XI, 1377, they took place in Avignon. Gregory IX held a consistory at Anagni in 1227; Innocent IV at Perugia in 1253; Pius IV at Vienna at the end of the last century, and Pius VII at Paris in the early part of the present century.

Formerly almost everything relating to the Church had to be discussed at these meetings, and in consequence they were held frequently. Thus in the life of Innocent III we read that he convoked them twice or three times a week.

Afterwards they were held once a week, then twice a month, and later more rarely. In 1587, however, Sixtus V instituted the well known fifteen Cardinalitial Congregations to whom he confided ordinary affairs, and thenceforth only matters of gravest importance to the entire Church were placed before the assembled consistory. At present, two or three secret and public consistories are held annually. The secret consistories are generally held on Monday, and the public consistories on the Thursday following of any week of the year, though for a long time they were usually convoked during Ember week.

SECRET CONSISTORY.

The day before the secret consistory is to take place, a pontifical courier presents himself to the Pope, and says: *Holy Father, will there be a consistory to-morrow?* The Pope, answering *Yes*, appoints the hour for its celebration. The courier then notifies the pontifical Master of Ceremonies and all the Cardinals sojourning in Rome. In former times the Cardinals were notified by ringing a large bell, called *Campana magna consistorialis*, at the *Gloria* of the Mass. In the *Sala del Concistoro*, a throne is erected covered with red damask, around which are placed seats for the Cardinals, who are vested in either red or purple, according to the rubrics of the season. Before entering the Consistorial Hall they assume their mantle which is of purple color, except on the three days following the feasts of the Nativity, the Resurrection and Pentecost, when it is red. The Cardinals are accompanied by their attendants dressed in black. Besides these an auditor, a substitute of the consistory, a notary, protonotaries apostolic, chamberlains, consistorial advocates and other attendants are present.

At the appointed time the auditor proceeds to the papal apartments where the Pontiff is notified by his chamberlain that all is in readiness. The Pope, dressed in a white cassock (except at the first secret consistory after his elevation to the pontificate, when he puts on cope and mitre), and accompanied by his attendants goes to the room next to the

Consistorial Hall. Here the first Cardinal Deacon places a richly embroidered stole around the Pope's neck, who is then led to the throne in the hall. As he enters the Cardinals arise, take off their birettas and salute him.

When the Pontiff is seated on his throne and the Cardinals have resumed their places, one of the attendants notifies all, with the exception of the Holy Father and the Cardinals, to leave the hall, saying: *Extra omnes.* The door is then locked and no one, even if it were a belated Cardinal, is permitted to enter. Only in one case is the door unlocked before the end of the consistory. When one of the Cardinals present is to be promoted to an episcopal see he must leave the hall so that the Pope may ask the advice of the Cardinals concerning the promotion.

The Pope then reads in Latin an *allocution* to the Cardinals, which he begins with the salutation *Venerable Brethren.* In this allocution he communicates to them the affairs of importance in a fixed order: 1. Concerning the Church in general.[1] 2. Concerning particular dioceses.[2] 3. Concerning the affairs of nations.[3] 4. Concerning concordats concluded between the Holy See and the various governments.[4] At times he imposes secrecy upon the Cardinals if the affairs demand it; more frequently, however, the allocution is published.

The Pope announces likewise the deaths of Catholic rulers which may have taken place since the previous consistory. The names also of those who renounce the Cardin-

1 Thus Alexander VIII, in 1691, communicated to them the Bull against the *four famous propositions of the Gallican clergy.*

2 Thus Nicholas V, in 1448, made known to them the reconciliation of the Bishop and Church of Basle with the Holy See.

3 Thus Pius III, in 1503, announced that he would do all in his power to reconcile the Kings of France and Spain. Innocent XIII, in 1721, notified them that Charles VI had asked for the investiture of the kingdom of Naples. And in 1770, Clement XIV announced the reconciliation of the King of Portugal with the Holy See.

4 Thus Pius VII, in 1817, communicated to them the concordat between the Church and France.

alate, or who are deprived of it for any cause, are published in the allocution.[1]

Moreover, the Legates *a latere*, or Cardinals who are sent abroad on special and important errands, as also the Legates sent to govern the provinces in the States of the Church, are proclaimed. Besides these, the new Cardinal Chamberlain and the new Cardinal Vice-Chancellor of the Holy Roman Church are made known.

After this allocution, the Pontiff asks the Cardinals for their opinion, saying: *Quid vobis videtur?* This question of the Pontiff is not a mere formality, for the Cardinals are expected to express freely their views. It is well known that Pius II frequently expressed his particular affection for Cardinal de Longueuil on account of the freedom with which he gave his opinion in the consistories. If the Cardinals wish to give their approval they arise and doff their birettas, and the Pontiff decrees that the acts are to go into effect.

The Pope then publishes the names of those whom he intends to elevate to the dignity of the Cardinalate. At present, this act usually constitutes one of the principal features, and is perhaps the main reason for holding the consistories. Since Sixtus V, in 1586, the number of Cardinals was fixed at seventy, *viz.*, six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons. This number is seldom complete. In proposing new members to the Sacred College, the Pontiff gives his reasons for his choice by dilating upon the high qualities of mind and heart, and the services rendered to the Church or State by the candidates. In case any of them had been reserved *in petto* at a former consistory, he mentions the date of the consistory at which he created them Cardinals.[2]

1 Among such may be mentioned St. Peter Damian, in 1059, Cardinal Filipucci, in 1706, Ferdinand Toledo, in 1758, Marino Caraffa, in 1807, and Carlo Odescalchi, in 1838, who refused the proffered dignity or laid it aside, In like manner were published the names of the anti-popes to be deposed. such as the Bishops of Ostia, Porto and Albano, in 876, for having consecrated the anti-pope Leo VIII, and later Odetto, di Coligny, in 1563, by Pius IV.

2 When the Pope desires to elevate a person to the Cardinalate, yet for reasons known to himself merely intimates the fact without publishing the

The names of the new Cardinals are published by this simple form: "Those whom we intend to create and publish Cardinals of the Holy Roman Church are these." Then the names are mentioned. If there be others who are reserved *in petto* these words are added: "To these we add (one, or two, or three, as the number may be) Cardinals of the Holy Roman Church whom we reserve *in petto* to be published when we judge it to be suitable." The Cardinals are then again asked for their opinion, and their approval is given by rising and doffing their birettas.

After the allocution and the creation of the Cardinals, the bishops who have been elected since the preceding consistory are preconized; that is, their names are published and confirmed. At times the Pope proposes the canonization of new Saints, erects new episcopal sees, and permits the Cardinals to choose other titular churches. At the beginning of the succeeding consistory, he performs the symbolic ceremony of closing the mouth of the new Cardinal, and at the end, of opening it again,[1] assigns their titular churches, and gives them the Cardinalitial ring.[2] With this the secret consistory ends. A little bell is then rung and the door of the Consistorial Hall is unlocked and opened. If during a former consistory an archbishop or other prelate who has the right of wearing the pallium has been preconized, he, in person or by proxy, is led into the hall by a *Master of Ceremonies* and a *Consistorial Advocate* to ask for the pallium. The pallium is consigned to the prelate or his procurator, in the private chapel of the first Cardinal Deacon, at the end of Mass, after he has made a solemn profession of faith.

name, such person is said to be a Cardinal reserved *in petto*. When his name is published at a future consistory, he ranks in order from the day on which he was *reserved in petto*. If, however, the Pontiff should die before the name of the proposed Cardinal is published, the successor of that Pontiff is not obliged to acknowledge him nor to publish his name.

1 This signifies that the Cardinal has no active voice in the proceedings, until his lips have been disclosed, which gives him the right of expressing his opinion.

2 This second secret consistory is often held after the public consistory.

The Pontiff, having saluted the Cardinals, who arise, leaves the Consistorial Hall and having arrived in the antechamber, the stole is removed by the first Cardinal Deacon. Then, seated on his throne, he receives the newly-preconized bishops to put on them the rochet.[1]

Immediately after the secret consistory, a servant of the household of the Cardinal Secretary of State carries to the house of the newly created Cardinals a notice of their elevation to the Cardinalate. At the same time, one of the pontifical masters of ceremonies is sent by the Pontiff to the new Cardinals, to notify them of the hour in the afternoon of the same day at which they will be received by the Pope, and obtain the Cardinal's biretta. Meanwhile the Cardinal Vice Chancellor transmits to them the authentic consistorial document of their promotion. This act is followed by a ceremonial reception at the residences of the respective Cardinals to receive the congratulations of the prelates, nobility, and other distinguished persons. If the new Cardinal lives outside of Rome, the Cardinal Secretary of State notifies him of his promotion through a member of the Noble Guard, who also bears to him the Cardinal's Calotte, whilst a pontifical Ablegate is deputed to present the red biretta. Very rarely is the Cardinal's hat sent to him, for this he usually must go to Rome and receive it in a public consistory.

PUBLIC CONSISTORY.

This consistory is held generally on Thursday, before noon, two or three days after the secret consistory. It is convoked for the public acts of canonization, for consigning the cross, as emblem of their august mission, to Legates *a latere*, or for the purpose of solemnly receiving them after their return from important missions to foreign princes. The Cardinalitial hat is regularly conferred upon the new Cardinals, at a public consistory, and causes for proposed beatification are discussed by the consistorial advocates. Formerly princes and ambassadors were received at this solemnity, and investitures and special privileges were conferred.

1 A Surplice worn by prelates under their mantle.

This assembly is held, as was said above, in the *Sala Ducale*. A throne is erected with the well-known *flabelli* (pontifical fans) posted on each side. In front, the seats of the Cardinals form a square, and tribunes are erected for sovereigns, princes and persons of distinction. The Cardinals are informed by the pontifical courier of the day and hour at which the consistory is to be held. They go to it in state, *i. e.*, with all their attendants. The color of their dress varies according to the season. The new Cardinals are led to a chapel near the hall in which the consistory is to be held. There at the Epistle corner of the altar they make a profession of faith in presence of the Cardinal Dean, the first Cardinal of the Orders of Bishops, Priests and Deacons, the Cardinal Chamberlain, and the Secretary of the College of Cardinals. Whilst all repair to the hall of the consistory the new Cardinals remain in the chapel. When all is in readiness, the Pontiff is notified by his chamberlain, and together with the attendants, the Noble Guard and the commander of the Pontifical Guard, proceeds to the room near the hall. There he vests in amice, alb, cincture, stole, cope and golden mitre, and then enters in procession the hall of the consistory, blessing the Cardinals as he passes along. He takes his seat on the throne and the Cardinals according to their rank go up and kiss his hand, and return to their places.

The first Master of Ceremonies then notifies the consistorial advocates and the secretary of the Congregation of Rites to come forward. They genuflect toward the Pontiff and having formed a semi-circle, one of them recites in Latin an oration in which he pleads the cause of the subject or subjects for beatification. Having read a part of the oration at the bidding of the Master of Ceremonies the advocates step aside, whilst two Cardinal Deacons, a Master of Ceremonies and two mace bearers leave the hall and go to the chapel where the new Cardinals have remained since the opening of the consistory. The reading of the oration is continued as soon as the Cardinal Deacons have left the hall.

Having arrived in the chapel, the Cardinal Deacons invite

one of the new Cardinals to accompany them. They lead him to the Pontiff's throne where, with a triple reverence, he ascends the steps, performs the ceremony of kissing the foot and hand, and is then embraced by the Pope. Each of the new Cardinals, in turn, being called by different Cardinal Deacons, Masters of Ceremonies and mace bearers, observes the same ceremony, and then takes his place in order at the side of the throne. They are then led successively by two Cardinal Deacons to the other Cardinals present, beginning with the Dean, by whom they are embraced, after which they take their places on the benches according to their rank and cover their heads with the biretta, in token of their having neither an active nor passive voice in the affairs that are being transacted in that consistory. Whilst the Pontiff receives the new Cardinals the oration is interrupted, but it is resumed as soon as the last of them leaves the throne.

At a sign from the Pontiff, the advocate stops in his reading and then an official, called the Promoter of Faith, asks the Pontiff that the rules established by the Apostolic Constitutions for the beatification be observed. The Pope, in compliance, refers the cause to the Sacred Congregation of Rites.

The first two Cardinal Deacons then assist the Pope at his throne, while each of the new Cardinals advances and receives from the Pontiff's hand the Cardinal's hat, the book and candle bearers on this occasion being two Patriarchs or Archbishops. The new Cardinals follow the Pope to the ante-chamber, where he divests. After having received the thanks of the new Cardinals, expressed in a short oration by the highest in rank among them, and having responded briefly he returns to his private apartments. All the Cardinals then repair to the chapel whilst the chanters sing the *Te Deum.* The new Cardinals prostrate themselves before the altar until the *Te Deum* is finished and the Cardinal Dean recites a prayer. Thereupon the old Cardinals offer their congratulations to the new ones, and thus the consistory ends, followed by the usual receptions at the residences of the new members of the Sacred College.

SEMI-PUBLIC CONSISTORY.

This Consistory is called semi-public because, besides the College of Cardinals, other persons are admitted for consultation. The patriarchs, archbishops, bishops living in Rome, as well as those within a radius of one hundred miles outside of the Eternal City, are expected to attend. So large was the number of persons who had an active voice in the semi-public consistory for the solemn canonization of St. Pius V. that Clement XI, in his allocution on that occasion, compared it to a Roman Council. Admittance is likewise granted to the Prothonotaries apostolic, auditors, the Secretary of the Congregation of Rites, consistorial advocates, the Secretary of the Sacred College and other persons of consideration or office.

This consistory is held shortly after after the public consistory, usually in one of the large halls of the Pontifical Palace. Pontifical couriers notify all the persons interested of the day and hour when it is to be celebrated. The object of these Consistories is to ascertain whether or not a person who has already been beatified ought to be canonized or placed on the list of the saints.

The Pope is vested as at the public Consistory, in amice, alb, cincture, stole, cope and golden mitre, and is led in procession to the hall of assembly. When he has taken his seat on the throne, an official requests all persons who have no right to assist to leave the hall, and the door is kept locked until the end of the consistory. The Pope reads an allocution in which he exhorts all to act with conscientiousness and prudence in giving their judgment to the cases under consideration. At the former public consistory they had listened to the discourse of the consistorial advocates, giving an exact account concerning the virtues of those who were proposed for canonization. Now the assembled prelates are asked in turn to express their opinion. The Cardinal Dean is first called upon. He arises, makes a reverence to the Pope, resumes his seat and, after putting on his biretta, reads aloud his opinion. Then each Cardinal, according to rank, does the

same. As soon as the first patriarch is called, all the patriarchs, archbishops and bishops arise and remain standing until the last bishop has given his vote.

Those who are prevented from assisting are obliged to send their opinion in a sealed envelope. Finally, the votes are collected by the Secretary of the Congregation of Rites and consigned to the prothonotaries apostolic, upon whom it devolves to prepare a public document comprising the votes, the pontifical allocution, and the acts of the consistory.

The same ceremony is observed for each of the candidates for canonization on separate days. At the last consistory the Pope, if the votes are favorable, expresses his sanction, orders the publication of a solemn decree on the subject, and appoints the day on which the public ceremony of canonization will take place.

After each Consistory the Pontiff returns in procession to the ante-chamber of the hall, divests and returns to his private apartments.

S. L. E.

THE PHYSIOLOGICAL AND MORAL ASPECTS OF HYPNOTISM.

I. NATURE OF HYPNOSIS.

IN the year 1616, Father Athanasius Kircher taught the world how in broad daylight hens could be put asleep, or rather, how they could be thrown into a cataleptic trance. The process is very simple: "A hen is held down on the ground, the head in particular is pressed down. A chalk line is then drawn on the ground, starting from the bird's beak. When set free, the hen will remain motionless."[1] Such is the experiment as described by Albert Moll of Berlin. Kircher did not pretend to have discovered it; on the contrary, he said that he had seen it practised by the

1 *Hypnotism*, by Albert Moll (Scribner, 743 Broadway, New York, N. Y.) The hen was usually tied as ready for the market; but once in the trance, the animal could be released without evincing any inclination to move.

peasants, but as he saw its potentialities, and even used hypnosis to allay human sufferings,[1] it has come down to us as the *mirabile experimentum Kircheri.*

Since the time of Kircher, it has been often repeated, and experience has shown that two chalk lines drawn from the eyes, and meeting at a point on a straight line from the beak, hold the bird in duress more firmly ; nay, the hens cease to insist on chalk lines, and sleep without them. Hens became monotonous, crayfish were tried and showed an unaccountable inclination to stand on their heads, guinea pigs proved *hypnotizable*, pigeons, rabbits, lobsters, etc., went similarly to sleep; and Czermak showed that their sleep was genuine hypnosis. At last, an inventive Hungarian, Balassa by name, experimented on horses ; and having proved that the most refractory could be shod without the least danger from their hoofs, had the pleasure of seeing his name become the root of a new German verb, *Balassiren*, to express his method of shoeing adopted for the cavalry horses of Austria.[2] These facts, trifling as they may appear, throw some light on the nature of hypnotism ; they show that it is not confined to man, but that it may make its power felt wherever there are nerves and ganglions.

Had hypnotism been tried on animals only, the moral philosopher and theologian would probably have remained disinterested and silent spectators ; but where human dignity and the freedom of will are in question, ethical problems spring up at once, and it becomes necessary to ascertain what is lawful and what is unlawful, "*quid liceat, quid non.*" In a subject as complex as this must needs be, and particularly when authors far from agree in their interpretations of the

1 Elie Mèric, *Le Mereilleux et la Science*, Introduction, p. x.

2 *Suggestive Therapeutics*, by Bernheim, translated by Christian Herter, pp. 118, 119. (Putnam, 27 West Twenty-third street, New York, N. Y.) Mr. Bernheim's theories are not always orthodox, but his candor and honesty are so evident, and his experiments have been witnessed and tested by so many men of all nations, that his book is well worth reading. Both he and Dr. Charcot allowed men of the most opposite opinions to examine the facts for themselves, to follow their lectures and to assist at their clinics.

words employed in the discussion of the problems involved, it is a necessity to clearly define the principal terms. This will insure that, if the writer fail to solve the difficulties, his own meaning at least may be conveyed without obscurity or equivocation. Let us, then, at the very outset, define the words *Sleep*, *Hypnosis*, *Somnambulism*, *Suggestion*, and the much abused foreign word *Rapport*.

By *sleep* we understand: A normal and periodic repose of the organism, during which the controlling power of reason and will seems in abeyance, reflex consciousness is suspended, and the life of relative action is at a standstill, whilst the vegetative functions of animal life are but slightly modified; during this quiescence, the brain cells throw off the waste products of past labor, and receive a new supply of energy.

Hypnosis is an artificial and torpid condition of the organism, during which some nerve centres are partly or totally inhibited, whilst others may be over-stimulated. When induced by human agency, this state involves a dependent condition of the subject, who receives, and usually obeys the suggestions of the agent, with automatic precision.

Dr. Bernheim holds that *hypnosis* does not differ from normal *sleep*, but he himself acknowledges that the former is characterized by *increased suggestivity*. Dr. Albert Moll, of Berlin, who, on the whole, adopts the theories of Bernheim, says that in its first stage, hypnosis cannot be mistaken for sleep, but that later the likeness is more perfect.

Rapport, however, remains the special feature of hypnosis.[1] It would seem easier to make the discrimination when suggestivity has become *received* suggestion, than while it is still in a potential state, but this matters little since it is admitted by all that *rapport* is the distinctive feature, the *differentia proxima* of hypnosis. Many other differences, both psychic and physiological, might be pointed out here, if it were necessary, but this existence contributes nothing to the main purpose of our discussion.

1 Albert Moll., Op. cit., chap. iv., p. 192: "We cannot agree with this author's philosophical principles, but he is clear, independent and moderate in the expression of his views.

Ordinary somnambulism is a condition incident to sleep, in which quiescence is not complete, but some mental and physical performances, such as solving a mathematical problem, or walking on the ridge of a roof, may be accomplished without being reported by reflex consciousness. Hypnotic somnambulism is an incident of hypnosis which places the activity of the subject at the disposal of the agent or hypnotizer. The latter influences the former by the means of suggestion; and suggestion, in order to meet a response, supposes a *rapport* between the agent and the subject.

Everyone knows what "suggestion" is in ordinary life; it may be very potent, but it is not owing to inhibition or hyperæsthesia. It owes all its efficacy to the acceptance of the intellect and of the will; it does not impair, much less destroy free will, even for a moment. *Hypnotic suggestion* is the communication of the thoughts and wishes of the hypnotizer, made to the subject by means of words or other signs, and possessing, owing to hypnosis, a commanding influence. The suggestion may be made during, immediately before (præ-hypnotic), or immediately after (post-hypnotic), the hypnotic trance. Dr. Delbeuf (Liege) thinks that it is even more powerful when made in the half-wakeful state.

Rapport is the dependent condition of the subject which makes him responsive to the suggestions of the hypnotizer, and almost incapable of resisting his command. The rapport may be with the hypnotizer only, or, through the hypnotizer, with other persons also. The secret of this strange power is probably to be found in the fact that the last and strongest impression made on the brain, just before partial inhibition or partial hyperæsthesia takes place, is that produced by the command and personality of the hypnotizer. Hence in the absence of reason, which has for a moment ceased its exercise, this commanding impression marshals all the energies of the brain cells. Similar effects of uncontrolable impressions, however absurd or stupid such impressions may be, are constantly observed in people who suffer from insanity.

In defining both sleep and somnambulism, we made allusion to *reflex consciousness*; this is that consciousness which is suspended in sleep. Direct consciousness is the mere impression or perception caused by the presence or by the active properties of an object. This impression or perception is known in a certain manner, it is recorded in the brain, and may cause reflex actions; but as long as it is not appropriated and affirmed by the *ego*, it does not constitute an element of true intellectual knowledge: it is not *specifically human.* "With regard to human cognition," says St. Thomas Aquinas, "we must consider two things: the reception or representation of objects, and the judgment passed on the things represented—judgment is the complement of cognition."[1] When cognition remains, as it were, in its embryonic state and produces no judgment of any kind, even implicit, then there can be no intellectual knowledge, and none can be reported. Consciousness is then *direct*, for no reflexion whatever has taken place. When, on the contrary, the mind says: *I see*, then there is a judgment, instantaneous perhaps and implicit, but sufficient to complete cognition; consciousness is *reflex.* Even simple perceptions may stimulate the brain and cause instinctive automatic movements, which are called *reflex actions.* It would be impossible within the limits assigned to this paper, to do justice to this interesting psycho-physiologic phenomenon, but reflex action will be found clearly explained without unnecessary technicalities, by Dr. Hart in the *Nineteenth Century*, vol. xxxi, June, 1892, p. 24; and, better yet, by the Rev. H. Marchant, in the *Month* for July, 1891, p. 348. Both articles are highly interesting and instructive.

II. COGNATE AND INCIDENT STATES.

Here it becomes necessary to mention some morbid states which closely resemble hypnosis, and may be considered as incident to it. They are briefly, lethargy, hysteria, epilepsy, and catalepsy. A few words regarding each of these four

1 St. Thomas 2da 2dae, Quaest. 173, Art. 2.

states, before we come to a short sketch of the different "schools" of hypnotism, the power of imagination, and the limits of hypnotic power. Then we shall pass on to the moral aspect of the question.

Lethargy is a sort of coma or collapse, during which the patient is absolutely passive, though he may, in some cases, retain the power of hearing, or even, though very seldom, that of seeing. Consciousness is not necessarily suspended, and memory may remain active. When the two senses of hearing and sight remain susceptible of receiving impressions and both memory and consciousness are active, this condition of the patient and its consequences are fearful to contemplate.[1] When it occurs in hypnosis, the *rapport* not being interrupted, it is very easy to change lethargy into another state, or to recall the patient to full consciousness. Even when spontaneous, the coma may be terminated by a physical or moral shock, and, if the sense of hearing be yet active, by a strong suggestion, which need not and should not be hypnotic. As to the moral conclusions in this case, every priest has already anticipated me. Let it be observed, however, that lethargy is not an uncommon occurrence before death, and that a person apparently dead may sometimes hear and understand every word that is said.

Hysteria is a neurosis, usually inherited from some neurotic ancestor. It affects primarily the great sympathetic nerve, that is to say, the nervous system which governs the functions of animal and vegetative life; hence disturbances in nutrition and other functions of the same order are the first symptoms of the disease. When it has gathered strength, the cerebro-spinal nervous system becomes involved and a paroxysm occurs. It may be determined by a sudden accident, a violent emotion, improper practices, or exhaustion of any kind. There are three symptoms which are not always present, but which, when occurring, differentiate at once an hysteric paroxysm. These symptoms are the *aura*, the

1 *Vide* Dr. Austin Flint: *The Principles and Practice of Medicine*, Art. "Coma," p. 768.

clavus hystericus, and the *globus hystericus*. The first is a sensation of cold, the patient feels as if a cold draft or vapor arose from the depths of the organism and went up to the head; the second is a sensation somewhat similar to that which might be produced by a nail driven through the skull and reaching the cortex of the brain; the third is such as might be caused by a globular object going up the throat and clinging there, thus making breathing extremely labored or even impossible. In all cases, violent nervous disturbance is evidenced by sudden, irregular and jerky motions, by the eyeballs turning upward or downward, or by a most unnatural convergence or divergence of the axes of sight, such as is produced by double strabismus. When there is no complication, no foam appears on the lips; the patient may not be totally unconscious, and consequently moral helps are available; he may suffer intensely, for even insensibility is far from complete. When the paroxysm is over it leaves nothing behind it but a sense of complete exhaustion. [1]

Hysteria is a predisposition to hypnotism, at least in the opinion of many, and it is claimed that hypnotism can cure it. But it is well known to physicians that persons subject to this class of ailments are often afflicted with an uncontrolable inclination to deceive.

Epilepsy is an explosive disease, it makes its appearance suddenly.[2] It is primarily a disease of the cerebro-spinal system, and is usually caused by pressure on the brain or on some point of the spinal chord. Its appearance may be due to a blow, to overwork, or to congenital malformation. "The onset of the paroxysm," says Dr. Flint, "is often marked by a loud, short and piercing shriek or cry, which from its intensity is truly terrific. The face at the time of the seizure becomes notably pale. The direction in which the fall takes place is almost always forward on the face. The convulsive movements at once begin. . . . The tongue

1 We know nothing better on this subject than the great work of Dr. Pitres of Bordeaux: *L'Hysterie*, 2 vols. (Paris, Octave Doin, 1891). Unfortunately the author shows strong materialistic tendencies.

2 Dr. Flint, op. cit., p. 822.

is sometimes caught between the teeth. . . . a quackling noise accompanies the respiratory acts. . . . Convulsive masticatory movements are accompanied by the ejection of foamy saliva. . . . He (the patient) immediately after the paraxysm talks incoherently, manifests hallucinations, and some times the delirium assumes the form of mania ; during which he may be dangerous to himself or to others," etc., etc. Some authors pretend that there is an *aura epileptica* as well as an *aura hysterica*, but it is probably an error, caused by a complication which is not unusual. It happens that hysteria and epilepsy fasten on the same person and form the terrible neurosis known as the *Hystêrie Epileptiformis* or *La Grande Hysteria* of Dr. Charcot ; it is chiefly on victims of this dread disease, that Charcot has performed in the hospial of *La Salpetrière* those experiments that have drawn the attention of the world to hypnotic phenomena.

Epilepsy is more difficult to feign than hysteria, yet it can be feigned.[1] Strange to say, hystero-epilepsy is less difficult to cure than epilepsy alone.[2]

But the neurosis which has for us the greatest importance is catalepsy ; the reason for this importance will appear later on. "The affection called catalepsy," says Dr. Flint, "as this term is now commonly used, is evidently allied to one of the forms of hysteria—namely, hysterical coma, but superadded is a peculiar wax-like rigidity of the voluntary muscles retaining the limbs and trunk in a fixed position, the different parts of the body preserving the positions in which they may be placed by the hands of another."[3] Usually the patient is unconscious and entirely insensible to pain. The plasticity of his attitude makes it possible

1 Epilepsy is usually considered as incurable, except in a few cases by surgical means ; but Drs. Voisin, of Paris, and Jung, of Lahaye, claimed to have cured it completely by hypotism. See *Revue de l'Hypotisme*, 1891, n. 4, p. 117. Their proofs do not appear conclusive.

2 Dr. Flint, art. Hystero Epilepsy, p. 843.

3 Dr. Flint, p. 844.

to produce a parody of ecstasy, which at times is very striking. However, judging from a photograph now before us, of a person in that condition, we do not believe that a priest could easily be deceived in the matter. The face of the ecstatic (a woman) is raised and intently directed heavenward; there is satisfaction in the face, but satisfaction of the most earthly kind; no ray from heaven has left its effulgence there. However, the imitation is sometimes more perfect. Let us hear on this subject, Benedict XIV who had evidently a perfect understanding of this abnormal condition.

"We have already before said something about ecstasis and rapture, natural, diabolical or divine. . . . A natural ecstasis is that which comes from mere natural causes, such, for instance, as the disease which they call *catoche* or catalepsy; for, when seized by it, men lose both sensibility and motion, and remain rigid and motionless in the position they had, when surprised by the trance; the eyes are opened but fixed, the subject has the aspect of one awake, yet all the functions of the senses are asleep. A very powerful imagination may also cause a natural ecstasis; for then the animal spirits rush to the brain, (or as modern writers would say, the nervous energy is concentrated in the brain), hence the exterior functions of the senses (the life of relation) must cease, and the more intense the fancy, the deeper and longer is the trance." The Pontiff then gives a large number of illustrations, and he quotes almost in full the unpublished work of Fr. Baldelli, S.J., on the subject. After this long quotation he gives the following signs to distinguish a natural ecstasis from any other: "Taking into account deep ecstasis only, under whose influence the patient is entirely deprived of sense-activity, its characteristics are the same as those of the disease in which it has originated. If the ecstasis return at fixed periods, if the ecstatic has in the course of time suffered from paralysis or apoplexy or any disease of the kind; if after the trance he feels fatigued, if the limbs have lost their elasticity, if the mind is obscured, the remembrance of the past lost, if the

countenance is pale and livid, if the soul is sad, all these facts prove that the ecstasis was natural."[1]

As the name of ecstasis has been greatly abused, the word trance should be substituted, when the fact for which the name stands is purely natural.

Connected with these phenomena is also the appearance of blood-blisters, and the falling of blood drops, which hynotists have dignified with the name of *stigmata*. That such exudations have nothing to do with real stigmata, any one who has examined the testimony with regard to the stigmata of St. Francis will see at once. In the case of St. Francis, the wounds were no mere blisters, but real apertures made through the hands and feet. With regard to mere bleedings, Benedict XIV did not take them to be necessarily supernatural. In this century, it is a well-known fact that when the French orator Berryer exerted his energy to the utmost, drops of blood were seen oozing out of his forehead. Benedict XIV holds that the sweat of blood in our Lord was probably the natural effect of the vehemence of the feelings of his Sacred Humanity: "Admitting in Christ the affections and passions explained above; just as it happens *naturally* in other men, owing to intense passion and suffering brought on by natural and human causes, to be capable of blood sweat and tears of blood; so it might have happened to Christ our Lord, on account of the agonizing feelings above described, *without miracle*,[2] his sweat may have been 'as drops of blood, trickling down upon the ground.'" "For this reason, in tracing out the life of the servants of God or of the Blessed, if facts of the kind occur they must be omitted from the catalogue of miracles, as Pignatelli has observed,"[3]

1 Benedict XIV, de Canonization, Op. omnia, Vol. 5, Cap. 49, n. 4, p. 555, Col. exterior. Read the whole chapter.

2 Italics ours.

3 *De Canonizatione*, Vol. IV., Cap. 26, n. 7, p. 300, Col. Ext. See also two valuable articles by F. Eugene Portalie, in the *Etudes de L' Hypnotisme du Moyen Age, March and April, 1892*, Vol. 55, pp. 480-499, and 577-597: it will be found that Richard Middleton, the great Franciscan (Mediavilla, Doctor bene Fundatus) in his refutation of Avicenna (Ibn-sina), had anticipated Benedict XIV.

On the whole it appears that hypnotizers have never succeeded in producing a good imitation of ecstacies. As for counterfeiting stigmata, they have never advanced beyond raising blisters, or causing the oozing out of a few drops of blood, or bleeding of the nose (epistaxis); and it may be observed that first-class scientific men rarely evince any inclination to attempt such imitations of what they know lies wholly beyond their domain.

Hypnotism can be of service in catalepsy and in all neuroses; and although this is sometimes denied, it is plain that, if we reject *all the cures* performed in hospitals in presence of witnesses belonging to divers schools and various nations, we must give up altogether the value of human testimony. Men may be as easily deceived by refusing to believe anything, as by accepting indiscriminately everything they are told. It is also perfectly certain that complete anæsthesia may be produced by hypnotism: such men as Récamier and Velpeau, who did not themselves hypnotize, have witnessed or performed the most agonizing surgical operations, without noticing the least symptom of pain on the part of hypnotized patients. Dr. James R. Cooke in a number of the *Arena* (August, 1894,) reports a test case in which the anæsthetic powers of hypnosis were taxed to the utmost, and for long periods; and he prefers hypnosis to all other anæsthetics. Opinions may differ, and other Doctors will certainly prefer other methods, but the facts are undeniable.

One word about the two leading schools of hypno-therapeutics. Mr. Bernheim holds: 1st, that hypnosis is *not a pathological state;* 2d, that all its efficacy is due to suggestion only; 3d, that no predisposition is required on the part of the subject. Mr. Charcot on the contrary, holds: 1st, that hypnosis is a neurosis; 2d, that its efficacy is due to other physical agents; 3d, that every person capable of being hypnotized must have in his or her constitution some hysterical taint, which however, may have long remained latent. The matter will be found argued in opposite senses by Dr. Bernheim and Dr. Babinski, chief of Dr. Charcot's clinic, in

the *Revue de l'Hypnotisme*, sixth year, n. 3-4, pp. 86 and 109. On the one hand, it is difficult to see how suggestion hypnotizes frogs and crayfish, and why Mr. Bernheim himself and several of his disciples, like Dr. Jung of Lahaye, Dr. Delbeuf of Liège, use occasionally sulfonal or morphin, if they consider that suggestion is the only agent; but, on the other hand, since nearly everybody, according to some, and twenty-five per cent. of the human race, according to others, are accessible to hypnosis, it is difficult to imagine how so large a proportion of human kind can have a strong disposition to hysteria, without becoming aware of it. Probably there is here some exaggeration on both sides. However this difference does not affect the moral views of the question.

It is asked whether a human being can be hypnotized against his will? No, when he exerts all his will-power; yes, if he relaxes his efforts, especially if he has allowed himself to be hypnotized before. Hence, if one wishes to preserve intact his power of resistance, he must never allow himself to be hypnotized, and never expose himself to be the victim of professional hypnotizers who might take him at a disadvantage. Dr. Forel of Zurich[1] says that men who are very bold in at first defying the hypnotizer, often fall easy victims to his influence, and sink into deep hypnosis, almost without a struggle. But are the hypnotized persons free, whilst under the influence of hypnosis? Many assert without hesitation that they remain free and consequently responsible; Forel and others hold that they become mere automata. Gilles de la Tourette says that as soon as the suggestion is contrary to the moral sense of the subject, convulsion puts an end to the power of the magnetizer; Dr. Beaunis says that struggle as he may, the subject will end by obeying the order. The general conclusion supported by good testimony is that usually the subject can make some effort to resist, but that not unfrequently he becomes a mere automaton. Dr. Crocq, speaking before the Royal Academy of Belgium, speaks as follows: "If that man keeps hidden in the deepest

1. Forel, *Hypnotismus*, p. 58.

recesses of his being, a vicious tendency, he will obey. . . . He may resist at first, perhaps a second and a third time, but some day he will do as commanded.'"[1] This goes to prove how large a share the inherent moral tendency has in suggestion to save or destroy a person who falls under the baneful influence of the hypnotizer.

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(*To be Continued.*)

DAILY MEDITATION.

THE PRIEST'S TRUE MANNA.

Absque meditationis exercitio nullus, secluso miraculo Dei, ad Christianae religionis normam attingit.—*Gerson.*

However holy the priest, without the aid of meditation he will fall; but however lax, however bad he may be, a priest will correct himself of his faults if he makes his meditation well.—*Father Mach, S.J.*

One word from a priest who loves God truly will effect more good than a thousand sermons by more learned priests who love Him little. But this science of the saints is not acquired in books nor by study; it is attained by meditation at the foot of the crucifix which teaches it.—*St. Liguori.*

That the life of a priest should, in its broader lines, be a reproduction of our Divine Master's career, is a truth too elementary for any one to gainsay. If ordinary Christians are bound, in the measure of their ability, to be followers of Christ and imitators of His virtues, the priest is unquestionably held to the practice of these virtues in so eminent a degree that he shall vindicate his claim to the glorious titles lavished upon him by Holy Scripture and the Fathers of the Church—"vicar of Christ, angel of the Lord, salt of the

1 Revue d'Hypnotisme, 5th year, N. 4, p. 123.

earth, shepherd of the fold, mediator between God and men, doorkeeper of Heaven, a terrestial God, another Christ." A cleric to whom the application of these titles would be incongruous, whose life is not modeled on that of the Divine Exemplar, is an excrescence on the body of the Church, a blemish to her perfect beauty, a discordant note in the hymn of worship and of praise which she is ever singing to her Founder and Spouse, Christ the Son of the living God.

The existence of such excrescences, blemishes and discordant notes is a deplorable fact, but an undeniable one. In our day there are, as in all preceding centuries of the Christian era there have been, not only some few ecclesiastics whose lives are in lamentable and scandalous contrast to the model proposed for their imitation, but a great many in whom the traits of resemblance to Christ—traits plainly visible at the date of their ordination—have with the lapse of years become blurred and indistinct, instead of becoming more pronounced and striking. If we inquire into the causes which have led to this falling away from the ideal perfection of the Christian priesthood, and which have substituted for vitalized, supernatural action a sterile and lifeless, (not to say a baneful and life-destroying) routine, we shall probably discover that nowadays as in the time of the prophet, "with desolation is all the land made desolate: because there is no one that considereth in the heart."[1] The priest whose pristine fervor and regularity have been replaced by tepidness, laxity, and indifference, has in nine cases out of ten neglected to nourish his spiritual life with the true sacerdotal manna, daily meditation.

A reflection which at once suggests itself in connection with this subject is, that very rarely does one hear such juggling sophistry and utterly puerile arguments masqueradin the guise of sound logic and common sense, as when an easy-going cleric undertakes to justify his negligence by minimizing the necessity of daily mental prayer. While condescendingly admitting that the practice is an excellent

1 Jer. xii, 11.

one, and quite commendable in religious, ascetics, and all who are aiming at the uppermost summits of perfection and sanctity, he quietly assumes that it is a work of counsel rather than of precept, and that after all one may disregard it as non-essential, and nevertheless be an "ordinary, every-day, exemplary good priest."

Just how, or by what process of reasoning, he has arrived at this conclusion, supposing him to be really sincere in his utterances, it would be rather difficult to determine. This much, however, seems clear: the arguments in favor of his contention have been evolved from his own inner consciousness, and must fain rest on their own intrinsic worth, unsupported by the opinion of a single reputable authority. From Jesus Christ who taught the priests of the first century, down to the least rigorous of the seminary rectors who are educating those of the twentieth, there has never been apostle, saint, pope, father of the Church, doctor, theologian, or spiritual writer whose opinion carries the slightest weight, that has treated of the sacerdotal state without inculcating the urgent necessity of daily meditation on the part of the clergy. In every volume professing to deal with the priestly life and its duties, from the Gospel of our Lord to the most recently published *Directorium Sacerdotale*, this practice is insisted upon as a condition essential to the cleric's spiritual health; and to disparage the practice, or to underrate its importance is to run counter to the common sense of the sanest intellects that have ever considered the practical needs of the Christian priest.

To cite a tithe of the passages from Holy Writ and the works of the Fathers, in which the sovereign importance of frequent mental prayer is proclaimed with almost tedious iteration, would be to fill more pages than can be allotted to this whole paper, and to fill them, moreover, to no very necessary purpose since any priest who pays heed to the signification of the psalms which he recites daily in the divine Office, or who devotes ever so little of his time to spiritual reading, cannot but be familiar with the lesson which all such passages enforce—that meditation is to the soul what food is to

the body, water to a fish, ballast to a vessel, walls to a city, arms to a soldier, sunlight to plants. In a thousand varying terms, they all emphasize the truth of St. Chrysostom's dictum, "*simpliciter impossibile esse, absque orationis praesidio, cum virtute degere, et hujus vitae cursum peragere.*"

Whosoever will, may readily find a multiplicity of these excerpts pointedly condemning the position of the lukewarm or negligent priest who, to palliate his own remissness, depreciates and belittles the practice of daily meditation; and as a matter of fact there are few such priests who are not time and again condemned out of their own mouths. What pastor is there who does not, at least occasionally, impress upon his people the importance, in the Christian life, of prayer! Commenting on St. Paul's "pray without ceasing," he expounds the doctrine that prayer should be not only the daily food of our souls, but their continual respiration. He asserts and proves that this advice of St. Paul to the Thessalonians is but the faithful echo of his Divine Master's teaching; and shows that among all the duties rigorously imposed upon us as Christians, there is not one more frequently insisted upon than prayer, not one that Christ has more solidly established by His ordinances, or more highly consecrated by His example. The excellence of prayer, its absolute necessity, its extreme facility, and its wonderful efficacy—these are the constantly recurring themes of sermons and instructions; and every argument by which the preacher urges his auditors to pray is an equally forcible reason why he himself should meditate, for as a rule the priest who habitually neglects mental prayer does not in reality pray at all.

All prayer deserving of the name implies an elevation of the soul to God. In genuine prayer, we separate ourselves from our labors, our occupations, and the sensible objects by which we are surrounded to fix ourselves upon Him. We extricate our minds from the hurly-burly of worldly affairs and material interests in order that we may enter into ourselves, may commune with God, may occupy ourselves with Him and with our eternal interests. Prayer is then a real

intercourse, a heart to heart conversation with God; and the obvious danger encountered by ecclesiastics neglectful of daily meditation is that the vocal prayers of the Missal and Breviary may be recited in a purely mechanical, routine fashion with none of that elevation of the soul which alone can vivify the sterile formulas, and raise the utterance of certain set expressions to the plane of actual praying. It is quite possible for a priest to recite the Canonical Hours with the strictest regularity, and even celebrate the adorable Sacrifice of the altar with no omission of rubrical requirements, and yet in neither work be in veritable communion with God. Nay, it is not merely possible, it is more than likely that such will frequently be the case if that communion be not constantly renewed by the daily exercise of mental prayer.

Thoroughly to comprehend the necessity of this practice, an ecclesiastic needs only to be penetrated with a lively sense of the ineffable dignity of his calling and of the high degree of holiness which the Church demands of him, which in fact she presupposed him possessed of when she admitted him to the sanctuary. He will scarcely regard the practice as other than essential if he fully realizes the import of three facts upon which Cardinal Manning lays particular stress: "first, that interior perfection is required before ordination and as a prerequisite condition to Sacred Orders; second, that the priesthood is the state of perfection; and third, that a priest is bound to sustain himself in that state and to persevere in it to the end of life."[1] "They who are appointed to divine ministries," says St. Thomas, "attain to a royal dignity, and ought to be perfect in virtue." "No man ought rashly to offer himself to others as a guide in the divine light who, in all his state and habit, is not most like to God."[2]

Now, a priest cannot rid himself of the obligation of living in this state of perfection, of practising the virtues that irradiated the ministry of the great High Priest Jesus Christ, and of developing in himself this likeness or conformity to God, by simply disclaiming any desire to attain the topmost heights of sanctity, or by limiting his aspirations and exer-

1 *The Eternal Priesthood*, p. 259. 2 De Eccl. Hier. c. v.

tions to the preservation of simple sanctifying grace. To such a degree of holiness as is implied in the habitual possession of this sanctifying grace, or the abiding freedom from mortal sin all Christians without exception are called. The priest has voluntarily ascended to a loftier plane, and he cannot with impunity shirk the higher conditions necessary to a consistent life thereon. Rashly or otherwise, every pastor *has* offered himself to others "as a guide in divine light"; and no cheap disavowal of any aspirations to the perfection of sanctity, no self-satisfied quiescence in a degree of holiness no higher than that demanded of the ordinary Christian will exempt him from the rigorous obligation of striving earnestly and perseveringly to become "most like to God." To admit the existence of such an obligation is obviously to acknowledge the indispensableness of daily meditation; for we can grow like to God only through knowing Him, and we know Him only in proportion to our study of His attributes and perfections in the steadfast light of mental prayer.

That there are members of the clergy who, in theory, underrate the importance of this exercise can be accounted for only on the supposition that, in practice, they habitually neglect it. To the same-minded priest who even occasionally devotes a little serious reflection to the obligations incumbent on every man consecrated to the service of God and ordained to the ministry of His altar, it must appear utterly preposterous that he can render fit service or adequate ministration without daily recourse to this substantial aliment of all spiritual life. As well might the laborer think to do without the material food which sustains his bodily strength, or the student to dispense with the regular sleep which refreshes his weary brain. If the priest is preeminently the man of God, if his whole lifework consists in seeking God himself and leading others to Him, if it is his express business to be in the world but not of it, if his ordinary duties bring him into habitual contact with the supernatural, it is surely little less than an absurdity to consider him exempt from daily practice in vividly realizing the objects of faith, from daily communion with his Lord and Master.

As a mere speculative opinion, it would seem that from the very nature of his state and from the conditions inseparably connected therewith, the priest should regard meditation as his true spiritual manna; and if the light of practical experience be brought to bear upon the matter, the opinion must speedily become a conviction. The most exemplary of the ecclesiastics who live and labor in the world realize that, even with the manifold graces and the notable accession of strength acquired by frequent mental prayer, it is still difficult enough to avoid the dangers with which they are constantly beset, to "walk by faith, not by sight," and to give to the supernatural its due preponderance in habitual thought and action. They know full well that even an occasional omission of their morning's meditation is attended with a certain languor of the soul, an appreciable lowering of the spiritual tone, a lack of zest in the accomplishment of daily duties, a perceptible diminution in the energy with which heart and will seek God and the things of God; and they would look upon habitual neglect of the practice in their own case as a wilful blindness, a deliberate shutting of their eyes to the light, and a virtual descent to a lower level of existence than that upon which a priest of God should take his stand.

What of the experience of the lukewarm cleric who omits his meditation almost as frequently as he makes it? or that of his still laxer brother who disregards the practice altogether? To ensure honesty and candor in the expression of the latter's views, it will perhaps be advisable to "appeal from Philip drunk to Philip sober," from the priest affected with that species of lethargic stupor which is superinduced by spiritual indolence, self-indulgence, and mere routinism, to the same priest with spiritual faculties thoroughly aroused by the exercises of his annual or biennial retreat. If, in that season of re-awakened fervor, he has to deplore the remissness that has characterized his conduct; if he is conscious of having allowed the world and its happenings to engross far too much of his time and attention; if he realizes that his energy has often been wasted, and his labor

rendered sterile, because unsanctified by purity of intention; if he has reason to fear that familiarity with the sacraments and even the Mass has bred in him, not perhaps contempt, but gross carelessness and irreverence; if, in a word, he feels that he has been leading a natural rather than a supernatural life, he may justly attribute much of the evil to his neglect of daily meditation, and may well echo the plaint of the Psalmist: "I am smitten as grass and my heart is withered, because I forgot to eat my bread."[1]

Of the beneficial influence which the faithful practice of daily mental prayer exerts on the whole round of priestly duties and labors, it is needless to speak at any length. It would argue absolute lack of faith to doubt that this salutary exercise promotes actual fervor in the celebration of the adorable Sacrifice, ensures the more worthy administration of the sacraments, furnishes needed light for the guidance of souls in the confessional, enhances the efficacy of God's word in the pulpit, and aids as nothing else can do in the solution of every difficult problem of life. Above all, its continued practice brings about that habitual realization of unseen and heavenly things which, the author of *Eternal Priesthood* assures us, "is better than all external rules to guard and strengthen a priest. It is an internal light and strength, which he carries with him at all times and in every place, sustaining the sacramental grace of his priesthood: and this is a divine and unfailing help in every peril or need."

ARTHUR BARRY O'NEILL, C.S.C.

THE CATHOLIC CLERGY IN POLITICS.

A PARIS firm has just published a posthumous work from the pen of the Abbé Combalot, which contains instructions and the general plan of a series of "conferences" intended for the clergy. The author, who died some years ago, is well remembered and highly revered in France, not

1 Ps. ci, 5.

only as an able writer, but also because of his edifying life and his truly apostolic preaching.

Among the above mentioned "conferences" is one in which the author describes with characteristic force and clearness the position of the secular priest in modern society, and points out the duties which devolve upon him in consequence. He dwells in succession on, (1) the attitude of the clergy toward the prevailing indifferentism of our age in religious matters; (2) their intercourse with the various religious sects, including Jews and professed infidels; (3) their position toward the civil government, whether constitutional or republican; (4) their official relation with civil functionaries; (5) their intercourse with the different social classes in city and country, etc.

From these reflections the author draws various conclusions which might serve as a norm of conduct to the secular priesthood. "Probably at no time" he says "did our clergy find itself placed in the midst of dangers such as surround it on every side at the present. Everything points to the literal fulfillment of the prophetic words of St. Paul to Timothy: *In novissimis diebus instabunt tempora periculosa . . . erunt homines seipsos amantes, cupidi, elati, superbi,* etc. (II Tim. iii, 1). If, amid these dangers and the conflicting and destructive elements of the social body, the priest wishes to maintain his authority and influence, it is essential that he should gain a moral ascendency acknowledged by that same society. On this depends his freedom of action, his apostolate and all his success. But that ascendency can be obtained only at the price of consummate prudence and wholly irreproachable conduct whilst he keeps in sympathy with the society and the institutions among which he lives."

These reflections, although not strictly an exposition of the political duties and responsibilities of the clergy, suggest the inquiry whether, how far and in what manner the interference of the Catholic priest in politics is justifiable, advisable or perhaps obligatory. Recent occurrences brought about by the elections in the United States, have directed

public attention to this subject, and thus render its discussion particularly opportune at this time.

Considering the fact that the present attitude of the Catholic clergy toward national politics differs very widely in various countries, it may seem at first sight impossible to find principles, universal and founded alike in reason and faith, which would justify apparently opposite norms of action. For, at the very time when a stinging protest is sent forth from the altar by a respected American bishop against the intervention, in purely political matters, of another no less popular prelate, we find bishops of other countries raise their voice to arouse their clergy and people to the exercise of their political rights. Nay on this very point we see Leo XIII, in Italy, directing what might seem two opposite courses of political action. In regard to the Chamber of Deputies and the Legislative Assembly of the Kingdom established since the spoliation of Rome, the Holy Father advises clergy and people to maintain the political principle laid down by Pius IX.—*Ne eletti ne elettori*, that is "we neither vote nor stand as candidates for election." At the same time the Pontiff strongly counsels Catholics to take active part in the municipal elections, and he encourages the clergy to exercise their influence in behalf of the establishment of conservative *regime* in the large towns, and particularly in Rome.

The advices lately given by the Holy Father to the episcopate of France to accept the government actually in possession on the banks of the Seine, are another confirmation of the fact that the clergy may take legitimate part in the exercise of political rights and privileges. Two of the most eloquent and influential political speakers in the *Palais Bourbon* were the late Mgr. Dupanloup, Bishop of Orleans, and Mgr. Freppel, Bishop of Angers. In the same legislative body Mgr. d'Hulst, the present Rector of the Catholic University of Paris, stands before France as the pronounced champion of the indestructible faith of the Bretons, whilst the Abbé Lemire ably defends the interests of the profoundly religious population of French Flanders.

Everybody knows the history of the "Catholic Association" in Ireland at the beginning of this century, and what a stand the bishops and clergy, individually and collectively, have taken in the struggle for emancipation, a struggle which has been carried into our own days with the sympathy of every lover of justice and freedom. Here, too, whilst we find Leo XIII counselling the clergy to be watchful lest the claim of rights in the political order would interfere with those of the moral order, we see him approving their zeal for liberty, and thus endorsing their activity in behalf of political rights.

In England, too, the Catholic clergy have had repeated occasions since the restoration of the hierarchy to assert their influence in the domain of politics, when there was question of obtaining equal rights with the members of the Established Church, especially in the matter of elementary education.

The "Kulturkampf" period in Germany is fresh in the memory of the present generation, and the French Abbé Kannegiesser, in his lately published instructive work, "Les Catholiques Allemands," has taken particular pains to point out to his countrymen that the success of the "Centre" party in Germany during the religious struggle of the last twenty years was due as much, if not more, to the exertions of a patriotic clergy, than to the noble leadership of such men as Reichensperger, Mallinckrodt and Windthorst. The parliamentary party in Germany has always counted a considerable number of the ablest clergy among its ranks, and at this present moment there are more than a dozen priests following as members of the Reichstag in the footsteps of the late Mgr. Ketteler, Archbishop of Mayence, or the present Archbishop of Posen, Mgr. Stablewsky.

In the Austria-Hungarian empire select members of the national hierarchy and mitred abbots have long since enjoyed the right of a seat in the Upper Chambers of Vienna and Budapesth. If under the present administration the Liberals have gained the ascendancy in the actual government of the country, the cause may be sought to a great extent in the lack of interest and activity, partly forced, partly voluntary,

of the clergy. This circumstance is openly regretted by the truly conservative element in the Austrian empire, and the clergy may have learned some useful lessons from the bitter experience which the Catholics of Hungary have but recently met with through the liberal and *laissez-faire* methods of some of their spiritual leaders.

But of all countries in Europe Belgium has best demonstrated the beneficial results of a judicious, courageous intervention on the part of the clergy in its national politics. Ever since the establishment of the kingdom, the clerical element has been strongly represented in the "Constituante." The celebrated Canon de Haerne did not cease to the last days of his active life to urge upon the legislative body of the country the necessity of granting "true liberty for all" in conformity with the constitution, amongst the signers of which his name will always be honorably remembered. The Abbé Pottier received but a short time ago the grateful testimony of popular confidence by a proffered candidacy to the *Chambre*, whilst the valuable services rendered to the national cause by a simple country priest, the Abbé Keesen, were publicly recognized by his election as a senator of the kingdom in the Catholic province of Limbourg. There can be no doubt that the overwhelming victory of the Catholic party in the late general elections is mainly due to the exertions and loyal vigilance of the clergy, who, in the political crisis of the time, proved to be equal to their social duties. Moreover they did not fail to exercise the right of the so-called *vote plural*, established by the late legislature, in virtue of which nearly all the members of the clergy are accorded a triple vote, viz.: as citizens, as representatives of the learned professions and as tax-payers.

Let us here mention the neighboring kingdom of Holland, which, like Belgium, small in territorial extent, enjoys more constitutional liberties than any other state of Europe. If, in this Protestant land, the Catholic minority has succeeded in exercising so marked an influence upon the laws passed within the last few years, the credit is mainly due to the

Rev. Dr. Schaepman, whose reputation, not only as a poet and orator but as a member of Parliament, has gone far beyond the limits of his native land.

Spain represents another spectacle of independent political activity on the part of the clergy, who are divided in their adherence to Don Carlos on the one hand, and the reigning house of Alfonso XIII, represented by the Queen Regent, his mother. The Sovereign Pontiff has indeed expressed his wish that, for the sake of preserving national peace, clergy and people should acknowledge their undivided loyalty to the existing government. Still we find eminent and venerable prelates like the Archbishop of Toledo show their unmistakable preference for the ancient dynasty, as has been seen by the suppression, a few weeks ago, in the Toledo diocese of the *Movimiento Catolico*, a paper which is the recognized organ of the Catholic congresses in Spain, and which has openly pursued the peace policy suggested by Leo XIII. This same policy was emphasized by a large number of the Bishops assembled at Tarragona, who sent an address to the Queen, in which they set forth their loyalty to the reigning dynasty. To enforce the Encyclical "*Cum multa*" addressed by the Holy Father to the Spanish Episcopate, the Cardinal-archbishop of Valencia, in an important Pastoral Letter, "expressly forbids the clergy to take part in any public demonstration of the political factions, whatever be their programmes and tendencies."

Similar action was lately taken by a prominent member of the Portuguese Hierarchy, the Archbishop of Coïmbra, regarding political questions of that country.

As for our neighboring country, Canada, everybody knows that the clergy are recognized as a potent factor in legislating for the two million Catholics among its inhabitants. If Canada possesses to-day, perhaps, the best educational system and institutions of varied learning supported by the State, it is entirely due to the exertions of an intelligent priesthood interested in the common welfare of their people.

From the rapid and imperfect sketch of the foregoing facts regarding the participation of the clergy in politics under

circumstances widely different in character, we are enabled to draw several important conclusions:

1. The members of the clergy enjoy the political *rights* accorded to every other citizen.

2. Generally speaking—that is to say, abstracting for a moment from particular places, times and circumstances—the character and profession of the priesthood, is no obstacle to the *exercise* of the political rights accorded to every citizen; on the contrary the moral and intellectual advantages secured him by reason of his profession, give him a distinct title to fulfill his social mission by the salutary exercise of his political rights. This exercise gives to his efforts in behalf of the common good the mark and seal of true patriotism.

3. There are places, times and circumstances when the assertion and exercise of his political rights becomes a positive obligation on the part of the priest. He may even, as the legitimate guide of his people, take an active part in purely political movements when their results affect the temporal as well as spiritual welfare of the flock entrusted to him. In this case, it is needless to say, his conduct must be guided by the law of prudence.

4. This same virtue of prudence, looking above all things to the methods best calculated to promote the salvation of souls, which is the principal object of our holy ministry, may, on the other hand, oblige the priest, under certain circumstances, to use his political right with discretion or even to abstain wholly from its exercise.

We propose to examine in detail these different conclusions, assuring our readers in advance that in our subsequent discussion of the subject we shall not only adhere to the established teaching of the Church as interpreted by her best minds, but secure the judgment of those who are most capable, by reason of their position and knowledge, to form an impartial estimate regarding the duties and responsibilities of the clergy with reference to the politics of our country.

QUIRINUS.

CONFERENCES.

THE BLESSING OF CANDLES IN PRIVATE CHAPELS.

Qu. Should the blessing of candles on the Feast of the Purification be restricted to the Parish-churches, as is the case with the Holy-Week blessings which cannot be performed in private chapels, unless by special permission of the Ordinary?

Resp. The blessing of candles on the Feast of the Purification is not an exclusive privilege of parish churches, and may be performed in any church or chapel where the Mass of the day is celebrated. (S. R. C., Dec. 9, Jun. 1668; 24 Sept. 1718; 3 Dec. 1757.)

WAX CANDLES.

In view of your recent statement regarding the necessity of using only candles made of bees-wax in the function of the Church, I would call attention to the fact that pure wax candles furnished by reliable dealers in the United States are often found to bend from the heat of the surrounding lights. This is a serious inconvenience and sometimes a danger. Permit me to suggest a remedy which would save the observance of the rubrics, and at the same time avoid the distraction and loss arising from the overturning of the altar lights.

The candles for the altar, that is such as are used at Mass and Benediction, should be thicker than the ordinary votive candles such as are placed before statues and shrines.

They should not be put too closely together. The bending of the wax taper is usually due to the arrangement of the modern candelbra which aims rather at symmetric and fantastic display, than at the fulfillment of the symbolic and sacrificial sense, according to which the oblation and burning of pure wax and olive oil are made to be an offering, which at the same time teaches an instructive lesson.

The use of pure bees-wax as lights for the liturgical functions has a sanction of many centuries, without ever having caused any serious inconvenience, until the spirit of economy, on the one hand, and the desire of display on the other, suggested the difficulty of observing an ancient and hallowed law of the liturgy.

BLESSING THE CANDLES IN THE HANDS OF THE PEOPLE.

Qu. A large number of people bring candles to the church for the blessing on Candlemas-day. After the Mass they usually come to the sacristy in order to take away their respective parcels. This causes much disorder and, sometimes, dissatisfaction arising from accidental mistakes.

Could it not be arranged that all, who have candles to bless, be gathered in one place, near the communion rail or in the aisle on the Epistle-side, holding their candles in their hands? The celebrant could thus perform the blessing, just as the Holy Father does, when he blesses the objects of devotion which pilgrims and visitors present to him for that purpose, keeping the articles in their hands.

Resp. Though we do not know of any decree forbidding the above-mentioned method of blessing, the Acts of the Milanese Council by St. Charles, explicitely censure the practice as contrary to the rubrics and to liturgical decorum, which demand that all the candles be placed before the celebrant. "Edicimus ne alio loco nisi in ecclesia, *neque dum manibus laicorum tenentur, sed constituto loco positae*, solemnibus caeremoniis benedicantur. (Conc. Provinc. III. Edit. 1754, pag. 77.)

THE RIGHT OF BURIAL AND THE STIPEND.

The S. Congregation of the Council recently decided a case of parochial rights in Italy, which establishes a practical principle of general application.

A lady living with her husband at Viterbo, spent some part of the year at the home of her parents in Civita Vecchia. During one of these visits she is taken ill and dies. The parish priest of the latter place, who administered the last sacraments, also arranged with the parents, according to their wish, for the funeral. The ecclesiastical authorities at Viterbo took exception to this course, claiming that, as the lady belonged to the parish where she and her husband had permanent domicile, the pastor at Civita Vecchia transgressed his right in performing the funeral rites without their consent. The parish priest of the latter place on the other hand,

quoted the ancient dictum of Canon Law: *A quo viventes recipimus Sacramenta ab eo post mortem debemus recipere sepulturam.*

The case being brought before the S. Congregation, a decision was rendered dated Aug. 11, 1894, according to which the above mentioned principle of Canon Law and the action of the pastor who assisted the deceased on her death-bed, were sustained, obliging him however to send the stipend to the parish priest of Viterbo, after having deducted the legitimate expenses incurred in the celebration of the funeral rites.

(Cf. *Analecta Ecci.* Rev. Rom. Nov. 1894, pag. 457-458.)

ADMINISTRATION OF EXTREME UNCTION IN ACCIDENT CASES.

Qu. According to the Roman Ritual the Viaticum is to be administered *before* giving Extreme Unction, if the patient be capable of receiving both. It frequently happens, especially in hospital cases, that we are called to administer the last sacraments when death is quite imminent. In such circumstances the priest feels that he should anoint the dying person at once, lest delay make the reception of Extreme Unction altogether impossible. On the other hand, accident patients, having been aroused from a state of coma to enable them to make confession and elicit contrition, are frequently so exhausted by the time they have been anointed, that it is dangerous to make any fresh attempt to prepare them for the reception of holy Communion. Is it advisable to reverse the order of the Ritual in such cases according to one's best judgment?

Again, is it a culpable neglect to omit the unction of one or other of the sense-organs, say the left ear or hand, in cases where a turning over of the body would be necessary, which, in the estimation of the physician, might involve serious weakening and danger to the patient?

Resp. Whenever there is a reasonable cause for inverting the order prescribed by the Ritual in the administration of the last sacraments, such inversion becomes lawful. In olden times the practice prevailed—and in some religious communities, such as the Cistercians, it is still observed—to make Extreme Unction a preparation for the reception of the

last holy Communion or Viaticum. But the Council of Trent prescribes the present discipline of the Roman Ritual, which, as Benedict XIV observes (De Synod. Dioec., lib. viii, cap. viii, 2) is deemed the safer and more useful order where necessity does not dictate otherwise.

As for the anointing of the different organs, the right rule of prudence suggests the omission of portions not essential for the imparting of the sacramental graces, when a strict adherence to the letter of the rubric involves danger to the patient; for the latter is to be benefitted both spiritually and corporally. Hence St. Alphonsus, although he deems it a grave sin to omit wantonly any part of the ceremonial prescribed for the administration of the last sacraments, adds that a case of imminent death or the difficulty of turning the patient would excuse the priest from fault (Cf. Lehmk., vol. ii, n. 574, 2).

THE BLESSING OF THE RING.

Qu. When people who were married privately, though lawfully (*ex. gr.* in places where there has not been a priest for years), come afterwards to the Church to have their marriage blest, should you simply read the Benediction from the Ritual, or also bless the ring which the wife has worn since the day of the actual marriage?

Resp. You bless also the ring. "S. Sedes hortatur fideles ad supplendam Benedictionem nuptialem. . . Quaeritur utrum intendatur sola Benedictio solemnis, quae habetur in Missali, an vero etiam Benedictio annuli? S. C. de P. Fid. 20 Feb. 1801; resp.: *Affirmative in omnibus.*"

DISPENSATION FROM ABSTINENCE DURING ADVENT.

Qu. I am asking a little late, but your answer will serve for next year. Are persons who, by order of the physician, eat meat on abstinence days during Advent, obliged to observe the rule of abstaining from fish at the same meal at which they take meat? Can they eat eggs or "lacticinia" at the same meal at which they use meat? Can they vary on the same day, using meat at one meal and fish at another?

Resp. Flesh and fish are not allowed at the same meal for those who are dispensed from the abstinence. "Lacticinia" are permitted; also the change at different meals.

Dubium. Utrum diebus jejunii tempore Adventus, a Pio VI praescripti, permissis tamen lacticiniis, ei, cui propter infirmitatem licitus est esus carnium interdicta sit promiscuitas carnis ac piscium? Resp. S. Poenit.—*Affirmative*, nempe, non licere ejusmodi promiscuitatem, 8 Jan., 1834.

CARRYING HOLY COMMUNION TO THE SICK DURING MASS.

Qu. As chaplain to a religious community I am frequently obliged to take the holy Communion to some sick sisters, which is usually done after Mass. The infirmary is situated at the head of a flight of stairs, close to the chapel where the Mass is said; and it would save time and trouble if I could carry the holy Communion to the sick during the Mass, *i. e.*, immediately after having distributed it to the religious at the farther end of the chapel, which is only a few steps from the adjacent sick-room. I hear that this practice prevails in some religious Orders in Europe.

Resp. The S. Congregation replied some years ago to a request from the Superior-General of the Fathers of Mercy, (Feb. 7, 1874) that an old custom observed in the hospitals of the Order, according to which the celebrant of Mass at the time of holy Communion entered the neighboring room to administer the Blessed Sacrament to the sick, might be continued. But in this case the rooms where the sick were, led directly into the chapel, and the celebrating priest, though not seen, could be easily heard and followed in the action of the Mass. Thus the infirmary might be regarded as a recess of the chapel, in which the sick actually assisted at the holy Sacrifice.

But the privilege was evidently not meant to cover a wider range than that which includes the actual presence (morally) of the persons who are to receive holy Communion. This appears from several earlier decrees, applicable to cases like the above, where the chapel and infirmary do not directly communicate, but are separated by a stairway. To such a case the S. C. of Rites replies in the last instance (Dec. 17, 1844) "Non licere juxta Decret. 19 Dec. 1829, sed si necessitas urgeat, fiat absoluta Missa."

SHOULD EXTREME UNCTION BE ADMINISTERED IN THE CASE?

Qu. Called to the sick bed of a young man I learn that he has not been baptized. He knows, however, that Baptism is necessary to salvation, and is anxious to have it administered immediately. After a very brief instruction, owing to his weakness of body, and a general but fervent profession of his belief in the Catholic doctrine established by Christ, he loses consciousness. I baptize him unconditionally feeling assured of his good faith. Now the doubt came whether I should anoint him, as the doctor assured me that he could not live, and might not return to consciousness before death. I had said nothing to him about Extreme Unction, but am certain that, if the benefits of this Sacrament could have been made plain to him, he would have wished to receive it with all his heart.

Resp. No, there is no reason to administer Extreme Unction in the case, first, because the *supposed* wish on the part of the neophyte to receive the graces conferred with Sacrament *if* he knew anything of its efficacy, is not equivalent to that habitual or interpretative intention, which in the general opinion of theologians would entitle a Catholic, who can elicit a wish to have this sacrament administered to him, to the benefit of the doubt in such a case. The intention, in order that it may be efficacious, presupposes a certain knowledge of the existence of that which the will is understood as likely to desire. Hence, although *per accidens* the person who possesses no knowledge of the efficacy of this sacrament, may be benefitted by its reception, the rule is not to administer it. The same reason for not giving this sacrament exists in the case of children or those who are demented from childhood. Furthermore, the condition of a person who has just been baptized does not urge the administration of Extreme Unction, in the sense in which a Catholic would require it who may be in sin at the time when he becomes unconscious.

The same holds good with regard to the Sacrament of Confirmation, as is shown by the following decision of the S. Inquisition which includes both cases: "Nec conferendum Sacramentum Confirmationis, nec Extremae Unctionis illis

neophytis moribundis quos Missionarius capaces baptismi credidit, *nisi saltem habeant aliquam intentionem* percipiendi Confirmationem ad robur animae suae adjiciendum, et *recipiendi Sacram Unctionem* in beneficium animae pro mortis tempore ordinatam." (S. C. I. 10 Apr. 1861.)

It is sometimes asked whether a priest might not administer Extreme Unction to dying baptized Protestants who are known to have been in good faith, but who suddenly deprived of their senses, cannot be instructed as to the efficacy of this Sacrament. In their case, the fact that they are probably in need of absolution, and therefore of the special graces of Extreme Unction, would offer a stronger reason for giving them the benefit of the doubt, by interpreting their desire of receiving whatever will insure their salvation.

Still the absence of a defined (not definite) intention must leave the efficacy of the sacrament altogether doubtful on this point. Lehmkuhl justly observes: "Accidere potest ut ipsi homini acatholico in bona fide constituto nunc usu rationis et sensuum carenti salutem aeternam conciliare valeat: quamquam id ob defectum sufficientis intentionis satis dubium manet." (Compend. n. 937.)

THE PAPAL DECREE AGAINST SECRET SOCIETIES.

The S. Congregation has sent to our Bishops an instruction in which the associations known as "Odd Fellows," "Sons of Temperance," and "Knights of Pythias" are declared forbidden to Catholics.[1]

These societies are ostensibly nothing more than beneficial unions formed for the purpose of promoting good fellowship, affording mutual assistance in the social and industrial sphere, and giving pecuniary aid in case of sickness or death. The members are, as a rule, respectable citizens whose public conduct inspires no misgiving as to their loy-

1 We are prevented from publishing the documents, because it is understood they are communicated to the Bishops for discretionary application.

alty to the State, or their honorable character as members of the social body. Many of them are prominently active in Protestant Christian congregations, and some of them have become Catholics without any suspicion that the society to which they belonged fostered opposition to the principles of right faith and morality.

Nevertheless, the supreme authority of the Church, after years of deliberation, demonstrating on its part the desire to restrict the use of odious measures, designates the above-mentioned societies as forbidden to Catholics.

For this step there is good and cogent reason. It has been ascertained beyond doubt that the societies of "Odd Fellows," "Sons of Temperance," and "Knights of Pythias" are—what has often been denied—*secret* societies in the same sense in which the term is applied to the Freemasons, Carbonari, Fenians, and other orders whose destructive purpose has not only been avowed by their members, but demonstrated by the political events in Europe during the present century. The oath of *absolute* secrecy and *unconditional* obedience which is exacted from members on admission to certain grades of these societies is essentially subversive of social order and morality, because it gives them a power which no legitimate authority can control. For the individual it means a surrender of his judgment and free will without sufficient cause and for a doubtful end. This makes it ethically wrong.

There are, admittedly, secret societies within secret societies, and the lower grades, forming the rank and file, are simply preparatory to, or defensive of those small, but powerful organizations which frequently determine the temporary destinies of large communities. How far this danger threatens society in the United States may be to some a matter of opinion. In the preface to De La Hodde's *History of the Secret Societies in France*, the American translator says :—

"The American people, animated by that candor and openness which flows naturally from their all-benevolent institutions, are un-

suspecting as yet, in the mass, of those dark and covert machinations by which their liberties are endangered, and of which this history gives a striking example . . . Even those so-called charitable institutions, designed as means of secret benevolence, the Freemasons and Oddfellows, have been used, often against their own knowledge or consent, by the great masters of secret political associations, as so many subordinate cog-wheels in the great machinery of insurrection."

The secret societies are behind a mask which, according to circumstances, may or may not hide hostility to Church or State; but the very mask rouses legitimate suspicion. Philanthropy and virtue gain all the more when acting openly, and these organizations would much enlarge the sphere of their action among honest Catholics, if they could challenge the censure of the Church by open methods and agents.

The practical wisdom of the ecclesiastical authority appears furthermore in the manner of publishing its decision. The same, whilst clear and definite enough to indicate the proscribed character of the said societies, does not imply that a wholesale condemnation should be promulgated from every pulpit, without the sanction of the Bishops. The very nature of these societies makes it possible that such a condemnation would strike many persons who belong to them in good faith. These are not to be rudely branded as hostile to Church and State, but rather to be led by prudent measures from associations which, if not a source of disloyalty or sin, are a danger to them and to society, of which the Church deems it her duty to warn them.

We have on previous occasions discussed the above-mentioned societies (See AM. ECCL. REVIEW, Vol. i. p. 125, p. 179. Vol. vi. 450) in detail, and find nothing to revoke or add in view of the recent decision, which merely gives our Bishops a definite instrument of uniform defence, to be used with discretion yet not with hesitation where necessity points the way.

BOOK REVIEW.

DE DEO UNO. Tomus prior, praeter tres partes priores ipsius tractatus continens disquisitionem de Mente Sancti Thomae circa Praedeterminationes Physicas. Auctore Ludovico de San, S.J.—Lovanii: Car Peters. Paris: Victor Lecoffre. Neo Eboraci: Benziger Fratres. 1894. pp. 775. Pr. $3.00.

Those of our readers who are familiar with the volume on the beginnings of Cosmology published fourteen years ago by Father de San must often have felt regret that what promised to be one of the strongest works on special metaphysics seemed to have been abandoned in its very infancy. Such, however, has been the fate of many another human undertaking, and we must bow to the inevitable fate which appears to consign that initial volume of a large projected series to a place amidst the other fragments of mental sculpture—a well-chiselled member suggestive of what might have been the fair proportions of the entire body had the artist carried his design into execution. Moreover, though philosophy has been deprived of a skilful master by his promotion to the higher work of theology, the best interests of truth, of science on the whole, have been thereby advanced; for the hand that wrought so well, even though not to completion, of the material which nature and reason alone provide, finds itself equally at home with the more precious truths that come to it from revelation and faith. To convince oneself of this fact one need read but little of the present contribution of the author to theological science: *De Deo Uno*. The same mental perfections that stand out so markedly in the work on metaphysics alluded to above, are if anything more prominently manifested here —a comprehensive grasp of the material, precision and lucidity of statement and definition, depth and thoroughness of argument, a just appreciation of difficulties. These endowments are, of course, not equally apparent in every portion of the work. One is seen more plainly in this, another in that question under treatment. An instance where they all more or less combine is the author's introduction to Theology in general, wherein he seizes the complete

notion of theology, holds it up to comparison with the habit of faith and analyzes its relation to the purely human sciences.

Let us dwell a moment on this latter point. First, the principle is established that every science has its specific character from its formal object or subject-matter; whence it follows: (1) That the specific unity and diversity of sciences depend on the unity and diversity of their respective formal objects; (2) That the more universal the formal object the wider is the range of a science; (3) That the subordination of sciences depends on the subordination of their formal objects. On these lines there arises a triple hierarchy of sciences: (1) That which is based on the universality of their formal objects. In this wise metaphysics takes precedence of all other merely human sciences, inasmuch as the range of its subject-matter is as wide as reality, whilst the other sciences are limited, each to a special contracted determination of the all-embracing sphere of metaphysics; so that the latter holds regal sway over the rest; (2) That which comes of subalternation, wherein the subaltern or inferior science borrows its principles from the higher or subalternating. From this correlation it follows: (*a*) that the principles of the subaltern sciences do not belong to it strictly and *per se*; (*b*) that the formal object of the subaltern does not essentially differ from that of the subalternating; but (*c*) the subject matter of the latter stands to that of the former as formal to material. The subalternating science considers some abstract formality (as, for instance, mathematics does with regard to quantity), the subaltern considers the self-same as narrowed down to this or that material (as, for instance, astronomy in regard to quantity in sensile matter, *i. e.*, in the celestial bodies). A subaltern science is consequently merely a continuation of its subalternating, and is strictly a science only in as much as it calls to its aid the light of the latter. (3) Lastly there is the order of finality, inasmuch as the end of one science is subordinate to that of another. In this correlation the higher science gives to the lower (*a*) the standard as to end and procedure hereto, (*b*) and presses the lower into service for the attainment of its own end.

In view of these principles it follows: (1) That theology is quite distinct from every purely human science since it has its own proper subject matter different from that of the latter; (2) it is not subaltern to any purely human science; (3) nor is it a subalternating science, since, though the highest in the hierarchy by reason of its certainty, subject matter and end, it does not demonstrate the principles used

by the inferior sciences in working out their respective conclusions; (4) it is, however, the first of the sciences in respect to its end; hence (*a*) it determines the end and use of the other sciences, and (*b*) it employs the latter as its handmaids, both in removing difficulties against its own principles and in establishing some of its own special conclusions; (5), though it does not meddle with the lower sciences, it does lay down for them a *negative* norm, in the sense that whatever is proposed by scientists as *manifestly* repugnant to the principles and *certainly* established conclusions of theology must be regarded as false.

Our author here enters into the question regarding the claim of theology to the title science. To our thinking this question should rather have received the place assigned to it by St. Thomas in the beginning of his "Summa," preceding that which concerns the position of theology in the order of sciences. But as we find it right here we may briefly allude to Father De San's opinion. The chief difficulty against categorizing theology with *science* is that the ultimate source of evidence for its conclusions is not in principles *per se nota quoad nos*, as is the case with every other science strictly so-called, but in the habit of faith, whereof its principles are truths or articles. In view of this peculiarity some theologians as Durandus, Aureolus, Vasquez and others, have preferred not to define it as a science. Others have thought to distinguish theology as a subaltern science, having principles not *per se nota quoad nos, sed per se nota lumine superioris scientiae, quae est Dei et beatorum.* The authority of St. Thomas is claimed for this view. Father De San does not look on theology as a science in this sense. The subject matter of a subaltern science adds to that of its subalternating science some new though not essential or substantial determination. This is not the case, he claims, with theology as possessed by the wayfarer on the one hand and by God and the blessed in patria on the other. Moreover, the conclusions of a subalternating science form the principles of its subaltern. The principles, however, of theology in us (the articles of faith) are not conclusions but truths *per se nota* to God and the blessed. Again, a science does not properly deserve the name unless its *possessor* can trace its conclusions to the root of their final evidence in principles which to *himself* are *per se nota.* This is not the case with our theology.

Our author distinguishes science in relation (1) o a mind proportioned to it, and in this sense (*a*) theology in the mind of God is a *science* inasmuch as the divine essence is the ultimate reason of

God's knowledge of all things else; (*b*) and in the mind of the Blessed as informed by the *lumen gloriae*. (2) Viewed, however, in relation to the mind not adequate to it, that of the *wayfarer* "*ad patriam*," it is not truly and strictly a *science*, for the reason already assigned, that its roots are fixed not in the habit of principles *per se* evident, but in the habit of faith. Only, therefore, improperly and *secundum quid* may it be called a science, in the way in which a subaltern science exists in the mind of one who is not at the same time in possession of the higher subalternating science. This would seem to be the teaching of St. Thomas, as gleaned from the passages from his works cited by Catejan in the commentary of the latter on the first question of the "Summa."

It is evident, of course, that this view takes nothing from the dignity of theology. On the contrary, it elevates it immeasurably by making it transcend all human science, and refusing to restrict it to any of the habits co-existensive with the limits of the merely finite intellect.

We have given an exceedingly rough sketch of our author's line of thought. The original must be read, or rather studied, in order to appreciate his broad range of view and keen insight which could come only of naturally high mental powers long and carefully trained under the severest discipline of scholastic science.

As to the ground-plan of the work, it follows, of course, the well marked divisions of its subject-matter: Part I, on the Notion and Existence of God: Part II, on the Divine Essence: Part III, on the Divine Attributes. In the first part one could wish to find the proofs of the existence of God more fully developed. The author contents himself with alluding to the principles underlying the various classes of arguments on this head. Special attention is, however, given to the proposition that human reason is shown by revelation to possess the natural ability to prove *a posteriori* the existence of the Supreme Being.

Considerably more than one-half of the volume is taken up with the treatment of the nature of God's knowledge and the distinctions theology makes therein. As the title itself of the work indicates, the author's professed scope is to discuss the question of physical predetermination. Accordingly some two hundred pages are allotted to the controversy centering around this distinction. Students who are interested only in what passes for the essentials of theology, will regard so much space given to an apparent side issue as out of all due proportion, and may be of opinion that little or no

practical good can come of prolonging a discussion the disputants in which are unlikely ever to agree. Still, waiving this point, which seems none the less to have something in its favor, theology is *eminenter speculativa*, and as such eludes the utility-norm set up by the practical man.

Moreover, the work should be looked upon as taking a place in the literature that has recently sprung up on the old controversy. Just about the time Fr. De San published his "Cosmology," appeared the work of Fr. Schneeman, S.J., "Controversiarum de Divinae Gratiae Libertatisque Concordia Initia et Progressus." Five years later the learned Dominican Fr. Dummermuth published a reply to this book entitled: "S. Thomas et doctrina Praemotionis Physicae seu Responsio ad R. P. Schneeman, S.J. In the meantime Fr. Schneeman died, but a strong advocate of his views came forth in the person of Fr. Frins, who in his work, "S. Thomae Aq. doctrina de Co-operatione Dei cum omni natura creata," published two years ago, controverted the position of Fr. Dummermuth. The present volume by Fr. De San takes up the same line of argument as Fr. Frins, with a view to show that the Angelic Doctor was an adversary of physical predetermination. It were presumptuous on our part to say in how far he has succeeded in establishing this thesis.

Dr. Brownson used to bewail the decline of the modern mind from the mental standard of the early columnar Fathers, "the strong men, the just men, the heroes of their times." "Modern professors content themselves, he says, with giving compendiums of the compendiums given by the theologians." (Works, Vol. 20, p. 181.) No such reproach can be cast on the volume before us. Far above the modern compendium, it merits to rank with kindred works by the great "medieval doctors, who studied, and systematized the Fathers," and who, we might add, extended the search of reason as far as it may go in things of faith. As a guide along the deepest ways of theological wisdom, we are acquainted with none that combines more perfectly thoroughness of matter with felicity of exposition.

One item in reference to the work should not pass unnoticed. For so large and excellently printed a book the price is very moderate, especially in view of the fact that its purchasers are to receive the second volume *gratis*.

F. P. S.

DIE LEHRE VOM HYPNOTISMUS. Eine Kurzgefasste Darstellung, von Prof. Dr. Heinrich Obersteiner.—Leipzig und Wien. Verlag v. M. Breitenstein. 1893. Pp. II, 63.

The author, convinced that the solution of numerous physiological and psychological problems may be facilitated by a thorough study of hypnotism, believes it the duty of every physician to make himself acquainted with the nature of the question. (Vorbemerkung p. ii.)

The phenomena of hypnotism have been the subject of exact scientific investigation since about 1880, and the data hitherto obtained show the important relation which hypnotism bears to the science of therapeutics and medical as well as forensic jurisprudence. (p. 3.)

Dr. Obersteiner, in order the better to test the influence of the various hypnotic applications, not only hypnotized certain of his patients, but allowed himself to be subjected to the hypnotic influence as a medium. He describes minutely the various methods by which persons under different circumstances may be brought into the trance, and the immediate effects of the artificial sleep as well as of "suggestion" upon the mind and body. In the chapter treating of the last mentioned subject "*the phenomena of suggestion*" the author instances certain hystero-epileptic cases which, he says, "remind us at once of the famous *stigmatisées*, such as Louise Lateau." (p. 29.)

We have no criticism to offer upon Prof. Obersteiner's learned observations from the physiological point of view or that of therapeutics; but when he suggests that his experience of hypnotic action solves the problem of stigmatization such as we have it in the case of Louise Lateau, he speaks of what he neither knows nor has attempted to investigate. It is the fashion among scientific men who have no pronounced belief in the supernatural thus to generalize and to treat with an air of disdain what they consider, from *a priori* reasoning, to be mere superstition. Superstition and frauds under the guise of religion there are and have been at all times; they are the parasite growths of faith. But as the counterfeit testifies to a reality which served it for imitation so does superstition and the self-deception or fraud of religious imposters who imitate the stigmata of the saints of Christ, bear in some sense witness to their reality. These very pretentions have led hundreds of con-

scientious physicians like Dr. Boissarie or Imbert-Gourbeyre (men high in their profession who had nothing but truth to gain and much to lose by these tedious investigations which absorbed their time and professional opportunities) to study the phenomena of stigmatization as compared with the effects of hypnotic suggestion. If in cases like that of the humble and simple child, Louise Lateau, there was any deception, it would be well not only in the interest of the medical profession, but in that of true religion, that it should be discovered and exposed. But all investigation, even by non-Catholic physicians who had professed no bias for or against the results to be obtained, have thus far emphasized the difference between the "stigmata" which the Catholic Church regards as evidence of great sanctity, and those suggested phenomena which produce what hypnotists call by a like name. We may even grant that the "stigmata" of St. Francis, St. Catharine or Louise Lateau are the results of suggestion; but the suggestion comes from the crucified Christ, the true Son of God who impresses the image of His redeeming form upon the child of Adam in order to restore it to the semblance of its Creator whose form it bore before the fall. In the case of hypnotic suggestion we have only the senseless and often diabolical purpose of imitating this wondrous manifestation of divine love. The difference is as great as is the distance between God's beneficent work and man's wanton mimicry of it. Let doctors examine the symptoms, the subject, the purpose and all the important circumstances of the two cases, and they will be less ready to make their flippant generalizations and inductions.

In his physiological analysis of the hypnotic state (chap. iii, p. 35), the author explains the psychical process by which the hypnotizer gains the desired influence over his subject. The first effort is directed towards concentrating the attention of the medium upon some definite point. "Attention," according to Dr. O., consists in a momentary preponderance of one among many external or internal stimuli which act upon our consciousness. This preponderance induces a temporary cessation in the receptive or impressive power of our consciousness. The "will" which, says Dr. O., is not a physical function distinct from that of the "attention," but only a phase of one and the same psychical faculty, participates therefore in the cessation of the receptive power of consciousness. Hence the influence, exercised upon the "attention," necessarily affects the will power of the medium and this "weakening or

nearly complete annihilation of this will power of the medium, constitutes one of the primary characteristics of the hypnotic state" (page 37).[1]

The fourth chapter treats of the therapeutic value of hypnotism.

In the "Institute psycho-physiologique" regular lectures on hypnotism in its clinic and forensic application have been given for two years by Berillon.

The application is threefold:

1. Hypnosis as such, *i. e.*, a quieting remedy.

2. Hypnosis as an *anaesthetic* (depriving the organs of *feeling*), or as an *analgetic* (taking away the *pain* though not necessarily the feeling.)

3. Hypnosis for the purpose of *suggestion.*

No. 1. Is sometimes effective with nervous, sleepless persons. Persons deranged in mind (Geisteskranke) are as a rule *very difficult* to hypnotize (pag. 41).

No. 2. Admits that hypnosis can never take the place of chloroform and similar anaesthetica of the surgical praxis for the simple reason that not everybody is an apt medium.

The susceptibility of the Indians to hypnotic influence enabled *Esdaile* in Calcutta to perform more than 300 (others say 600) operations with the aid of hypnosis.

No. 3. The greatest value according to Dr. O., lies in the power of *suggestion* by which the transference of the will power is effected. Gives many examples of the cure of hysterics, paralysis, muscular rheumatism, etc. Mentions *Forel's* experience in curing *chronic alcoholism*, the morphine habit, etc.; the same by Lloyd-Tuckey of London (l'alcoholisme et son traitement par l'hypnotisme—*Revue de l'hypnotisme* 6 B); (pp. 46–47).

Melancholy, depression of spirits, etc., unless they arise from hysteria, are hardly accessible to the influence of hypnotism.

If in view of universal practical experience up to date the physician asks himself in what forms of disease he may expect any sort of success from the therapeutic use of hypnosis, the answer is almost exclusively in functional diseases of the nervous system (principally *hysteria*) (p. 48). "To suppose that the functions of a destroyed nerve-tissue can be restored by suggestion is absurd" (p. 49.)

1 Gerade diese Abschwächung, nahezu völlige Vernichtung des eigenen Willens stellt ja ein Hauptcharakteristicum des hypnotischen Zustandes dar worauf ich wiederholt hingewiesen habe.

We deem it, on the whole, safe to say that the therapeutic success of hypnotic suggestion must be limited to such symptoms of diseases as will yield likewise, though in perhaps a less intense degree, to the psychical influence of suggestion during the waking state (page 49).

The author thinks the use of hypnotism as an aid to pedagogy (page 50) a dangerous extreme, predisposing many children to nervous diseases. In conjunction with this point he mentions the *disadvantages* which may arise from the use of hypnotism in therapie.

"I have repeatedly observed that many sensitive persons . . . . find themselves after a single hypnotization . . . for a considerable time subject to nervous strains, and ill. Many who are at intervals under the influence of hypnotism develop after a time the most pronounced hysteria." "Repeated hypnotizing easily develops spontaneous somnambulism. A single trance may prove sufficient to produce this most dreaded consequence, as Berillon attests from experience." ("L'hypnotisme experimental" 1884).

"Even persons in whom hysteria is already developed may easily receive serious harm from an increased violence of one or many of the symptoms of their suffering through the injudicious application of hypnosis. Violent nervous affections, such as apprehension, dread, horror, provoked by an incautious suggestion, render the patient ill for days together" (page 51-52).

Touching the importance of the subject from a judicial point of view, the author mentions a case where a healthy boy was rendered subject to spasms and cramps for a full year, in consequence of having been hypnotized. The case is related by Charpignon as having been brought to the courts. The sentence condemned the hypnotizer to the payment of 1200 francs.

S. THOMAA AQ.—Summa Theologica diligenter emendata, Nicolai, Silvii, Billuart et C. J. Drioux notis ornata, Tomi 8. Editio 16a. Parisiis, Bloud et Barral.—Cadieux et Derome, Montreal. Pr. $5.00.

There is a number of editions of the Summa of St. Thomas, easily accessible to students, but there is none that we know of which will serve, on the whole, ordinary use better, whilst at the same time not demanding a very large outlay of money to procure it, than the one here presented. The text seems to be critically given, the various readings when they occur being noted. The annotations, too, explanatory of terms and phrases, are sufficiently numerous and exact. Eight indices are appended to the last volume, making the work a means of easy reference to a large variety of subjects; to the passages of S. Scripture cited in the work, the quotations from authors ecclesiastical and profane, to the heresies and other errors refuted, to the Sunday Epistles and Gospels, the Catholic Catechism, the general sources of theological proof, and to the more important topics treated throughout the work.

LA QUESTIONE BIBLICA E LA ENCICLICA "PROVIDENTISSIMUS DEUS" DI S. S. LEONE XIII. —P. Salvatore M. Brandi, S.J.—Roma, tipog. Befani, 1894. Pr. L. 2.00.

This is a well reasoned commentary on the encyclical *Providentissimus* of Leo XIII, in which the Sovereign Pontiff, whilst urging the study of the Sacred Scriptures, points out the method to be observed, in order to avoid the dangers to which an injudicious application of modern criticism must necessarily lead. It will be remembered by most readers of contemporary literature that some clever writers, both in Europe and America, took occasion to carp at the Pontiff's statement as to the necessity of maintaining the traditional doctrine of the Church regarding inspiration. Two notable critics of the liberal school appeared anonymously in the *Rasegna nazionale* and the *Contemporary Review*. P. Brandi, S.J., a successful champion in previous battles in behalf of orthodoxy, undertook to answer the assailants in the pages of the *Civiltà Cattolica*. The discussion served to clear the atmosphere of much doubt on the important subject of Biblical interpretation and the true meaning of the Encyclical, which had been largely misapprehended and readily distorted by the hypercritics of the progressive

movement in the Church. The present volume of 228 pages octavo is, however, not simply a reprint of the articles which appeared in the *Civiltà*, but a complete remodelling of the subject-matter, with certain additions, which will make the book serve as a kind of Biblical Manual, aiding the student to a correct appreciation of the directions laid down by the Sovereign Pontiff for the intelligent and useful study of the Sacred Text. The book has already been translated into French, and will probably also appear in English before the end of the new year.

AN EXPOSITION OF THE ACTS OF THE APOSTLES, consisting of an analysis of each chapter, and a commentary, critical, exegetical, doctrinal and moral. By His Grace, the Most Rev. Dr. MacEvilly, Archbishop of Tuam.—Dublin: M. H. Gill & Son. New York, Cincinnati & Chicago: Benziger Bros. 1895.

The merits of Archbishop MacEvilly's previously published exposition of the Epistles and Gospels are so well established that the announcement of this new volume on the "Acts" can create no misgivings as to its value both from the critical and practical point of view. The Acts of the Apostles, as we have them from the pen of St. Luke, not only complete the history of the early Church, as outlined in the Gospel narrative, down to the first imprisonment of St. Paul in Rome, but their proper exegesis throws much light on the difficult passages of the Pauline Epistles. A good English commentary on this portion of the New Testament was especially needed, since Dr. Kenrick's translation with notes, although in many respects an improvement on the old Douay version, cannot be said to be wholly devoid of defects either in the text and or comments. Thus he translates Acts xx, 16, as if St. Paul were sailing "to Ephesus," although the Greek *παραπλεῦσαι τὴν Ἔφεσον*, as well as the context, indicates that the Apostle meant to avoid landing at Ephesus and therefore sailed by it directly to Miletus. In another place, (Chap. xvii, 34) commenting on the interesting personality of Dionysius the Areopagite, Dr. Kenrick states that he became Bishop of Corinth and was probably martyred under Dionetian. There was indeed a Dionysius, Bishop of Corinth, but this very bishop is given by Eusebius (Hist. Eccl. III, 4, 10 and IV, 23, 2) as authority for the statement that the Areopagite of the "Acts" was Bishop of Athens, and it is supposed that he died there as

martyr. (Cfr. Niceph. Hist. Eccl. III, 11.) Dr. MacEvilly is careful to avoid pitfalls which might give rise to criticism. He does not enter into the merits of the different chronological systems suggested by writers of the life of St. Paul, nor does he adopt the latest, and to our mind most convincing arguments, which Felten has gathered in his recent excellent book "Apostelgeschichte" (Herder). But this does not hinder the work from being what the author designed it—a plain and accurate exposition of the Sacred Text, very useful to the average student and reader of the Bible. The volume is tastefully printed and contains a fine map indicating the journeys of St. Paul.

A STORY OF COURAGE. Annals of the Georgetown Convent of the Visitation of the Blessed Virgin Mary. From the Manuscript Records. By George Parsons Lathrop and Rose Hawthorn Lathrop.—Boston and New York: Houghton, Mifflin & Co., 1894.

Just one hundred years ago, to the very month, Miss Alice Lalor, foundress of the first house of the Order of Visitation nuns in America, set foot upon the shores of this New World, in unconscious accomplishment of a design strangely manifested to a holy priest long years before. Father Leonard Neale, member of the Society of Jesus, had, after the suppression of his Order, in 1773, emigrated to South America. Here he devoted himself to the evangelizing of the Indian tribes round about Demerara in British Guiana. One day he had a dream, or a vision, in which he beheld a vivid image of what was to take place many years later, with a definite premonition that he should be instrumental in its realization. At the time of the vision, he had never seen a picture of the Foundress or any member of the Visitation Order. Thirty years later, when for the first time he saw a likeness of St. Jane de Chantal, "he recognized the face and conventual dress which he had seen in his vision in far-off Demerara." He had been obliged to go North on a mission to Port Tobacco, and afterwards to Philadelphia. In the last mentioned place he was stationed when Miss Lalor and two of her friends presented themselves in traveling costume at his confessional. It appears that during the long voyage across the Atlantic these three ladies, who were resolved to consecrate their lives to religion, had contracted an intimate and holy friendship. "Drawing near to the coast they had agreed that so soon as they

should land, they would go to the church to confession and Communion, and whatever priest they might find in the confessional they would regard as appointed to be their spiritual director" (p. 148).

Father Neale recognized the hand of God in bringing these anxious souls to him, and to his last days, in 1817, after he had been elected coadjutor and subsequently Archbishop of Baltimore, he never ceased to watch with the tenderest care of a father, over the spiritual and temporal interests of the little community which became the foundation of the Georgetown Convent.

From its first formation, all through the years of its struggling growth, as far as the chronicle leads us, the story of this virgin band is one of trial and sacrifice. But it is also a story of deep devotion, of noble heroism, and of that fair love which begets a joy and happiness like to no other on earth. "Indeed," says the writer of the preface to these charming and edifying Annals, "there are no happier or cheerier persons on earth than the members of religious sisterhoods. Clear consciences, methodical lives, temperateness and self-denial, with the cultivation of a habit of contentment and gratitude and the marvelously refining, uplifting influence of constant prayer and devotion, all tend to this result."

These Annals, which gather the bloom of sweet roses undetached from their thorn-guarded stem, have a freshness about them which is invigorating alike to mind and heart. The story, a faithful record of facts, is beautifully told, as one might expect it, by the two gifted authors who, in this work, unite to pay their lovely tribute to the vivifying principle of Catholic truth. And herein lies the main significance of this "Story of Courage." It is a contribution to the philosophy which points out the solution of a social problem. The author of the preface is right in saying that "the religious orders of Christianity are the only organizations, it seems to us, which have solved the question of community life on a great scale, and have made their solution good, year after year, century after century. They have succeeded in doing this because the basis on which they rest is one of reverence, of humility, and of absolute good-will thoroughly and practically set forth, made real in daily thought and conduct." And in doing this under the conscious impulse of a special vocation, the religious men and women of each age have supplied "the type" and "model," according to which society in its divisions small and large, may adjust the mutual relations on which depend the peace and happiness of a people. Meanwhile these religious, having made a vow of voluntary poverty,

manage by their charitable and unrequited labors to save the state an enormous outlay, as is shown in the statistics of France, where "the useful labor performed by the monks and nuns of France, over and above their expenses, gave a net gain to the public of sixteen million dollars," in a single year (1880) (Pref. p. vi). This is the testimony of Mr. Taine, who was anything but favorably inclined toward Catholicity.

We have said that these Annals are a faithful record of facts. This does not mean that the authors have confined their labor to the transcription of the data given in the manuscript records of the Georgetown community. Mr. Lathrop's Introduction "On the Threshold" shows a keen appreciation of that blessed vocation whose *beata solitudo* is at the same time the *sola beatitudo* of the true religious. The life sketches of St. Francis de Sales and St. Jane de Chantal, and the account of the foundations in Savoy and France, add much to the understanding and interest of the entire narrative, which is of itself a high literary merit. In short, whether we view the volume as history, as a model of English writing, or as an edifying story of Christian heroism, it is equally valuable.

LIFE OF BLESSED JOHN GABRIEL PERBOYRE.—Priest of the Congregation of the Mission, Martyred in China, September 11, 1840. Translated from the French. Baltimore: John Murphy & Co., 1894.

More than fifty years ago the famous Abbé Huc, traveling through China and coming upon the narrow road which leads from Ou-Tchang-Fou through the mountains toward the Blue River, saw, on the declivity of a hill, two modest tombstones. Here rested two spiritual sons of St. Vincent de Paul, the Venerables Clet and Perboyre, martyred for the faith, the former in 1822 and the latter in 1840. "O how delightful was the hour I passed near these simple but covered mounds," wrote the Abbé to his brethren in France. "No chiseled marble covers the bones of these two glorious children of St. Vincent, but God himself seems to have undertaken the care of their mausoleum." It was the season of flowers, which he describes as surrounding these tombs in silent expression of veneration. Some years later, when, himself a prisoner, though well treated, he next passed the spot, he still found the tombstones as

before, with their simple Chinese inscription, but he did not then dare to stop, for fear of arousing the suspicion and resentment of his escort against the native Christians of Ou-Tchang-Fou, who secretly guarded the sacred spot. On this occasion he writes in his "Journey Through the Chinese Empire:" "Oh! how great a consolation would it have been to have stopped for a while, to have knelt, to have prostrated ourselves by those family tombs, and have kissed the ground consecrated by the blood of these martyrs, and prayed to God in the name of these strong-hearted men, these heroes of the faith, for a little of the intrepidity that is always necessary amidst the tribulations of the world" (Vol. ii, p. 231).

A few years afterward, two other sons of St. Vincent braved the dangers of the journey, during a time of native insurrection, and took away the precious remains of the holy martyrs. To-day they rest in their native France, and the monument raised over them reaches the vault of heaven, for it is an altar-stone whence daily ascends the Son of God to offer thanks and propitiation to our heavenly Father. Recently the act of Beatification has solemnly sanctioned the public veneration of the relics of the blessed martyr, and the beautiful story of his life is here given to animate others to similar heroism for the love of Christ.

The narrative of the Blessed Perboyre's trials and sacrifices is indeed very edifying and touching. He had arrived in China toward the end of August, 1835, at the time when a fierce persecution against the Christians was preparing. He was then in the prime of his manhood, thirty-two years old, and he devoted his strength to the welfare of the unfortunate Christians with a touching generosity which only faith can inspire and preserve. The people loved him, but the mandarins both feared and hated him on that account. One must know China to understand what it means to be a Christian in that land of diabolic instincts. Perhaps the Abbè Huc's travels are best of all calculated to give one a correct notion of things as they really are in the Mongol Empire. Chinese cruelty has no parallel in all the world, and to this cruelty none are subjected with colder blood than the Christian European. "Western Devil" he is called and believed to be, because he teaches that there is another, and a higher, and truer Son of God than the Chinese emperor, who has always claimed the title exclusively for himself, and would not heretofore treat with Europeans upon an equality.

A Chinese catechist, present at the torture of Blessed Perboyre,

gives us a picture of the last trial. The flesh of the holy priest was so bruised and torn by the rod and scourge that it hung in shreds from his body: large pieces had been torn off, all his limbs were but one wound, as he was being dragged back to the prison. He had been chained upon his knees, afterward suspended on a machine called hang-tze; then beaten with rods. Finally he was strangled, by a slow process of tightening and again loosening the cord, so as to prolong the last agony by a system of refined cruelty. It is sad to think that, as the Saint states in his last message to his brethren in Europe, two-thirds of the twenty Christians who were with him during these trials apostatized in view of the horrible tortures awaiting them; but we must all the more admire the heroic virtue that made him brave these same sufferings in the hope of Christ's reward.

We shall not anticipate the details of the hardships and martyrdom which brought into relief the beautiful character and the acquired virtues of Blessed John Gabriel. Heart-rending as was his lot, yet mark the wondrous fascination in this heroic endurance for the love of Christ—one of his sisters went to China as a Sister of Charity only a few years after his martyrdom; just as a younger brother, Louis Perboyre, had preceded John Gabriel by some years, dying at sea on his way to the same country in company of some Chinese ecclesiastics, who had been educated in France and were returning to their home. Three of his sisters consecrated themselves to religion, and two brothers entered the same Order in which he gained his glorious crown of martyrdom.

MEDITATIONS FOR ALL THE DAYS OF THE YEAR. For the use of Priests, Religious, and the Faithful. — By Rev. M. Hamon, S.S., Pastor of St. Sulpice, Paris, Author of "Life of St. Francis de Sales" and "Life of Cardinal Cheverus." From the twenty-third revised and enlarged edition. By Mrs. Anne R. Bennett (née Gladstone.)—Five volumes, 16mo.—New York, Cincinnati, Chicago: Benziger Bros., 1894. Pr. $5.00.

The habit of making a regular morning meditation is a sovereign preservative from sin; it steels us against the thousand petty annoyances of daily life, and prepares the heart to carry, without weakening, great sorrows, even when, as is mostly the case, they come upon us unforseen. If at any time it fails to be a preventive, a good

meditation becomes a remedy against the ailments of the sick soul, and in all cases it acts as a chastener—that is to say, it renders the soul beautiful by developing a joyous, clear and active character.

So much can be said of a *good* meditation; but then it is not easy to make a good meditation, and books are not always a sure help. They are often only what the "easy methods" and conversational guides in a foreign tongue are to most travelers—good in the reading, but somehow not to be remembered in the practical ways of ordinary life. Hence many of our "regular saints," who never fail to go through their daily meditation, are often "saints" only while abroad, and "regular devils" when off guard. The meditation book may be to blame for this sort of uncertain sanctity, especially where the devotion is the fruit of good will, and not rooted in the pride of distinction, or the mere routine of religious profession.

Father Hamon is a priest whose mind appears to possess much of the temper of St. Francis de Sales, with that instinctive knowledge of the world which sharpens the practical desire for its salvation and sanctification. He has succeeded in really facilitating the exercise of meditation, by lessening the discursive and literary element usually deemed essential in a meditation book, and by carefully choosing the language which he addresses principally to the heart, by which the will is readily moved to practical resolutions.

In the composition of his work the author follows the order of the liturgical year, setting forth in succinct form (1) the mysteries, which are the basis of Christian virtues; (2) the virtues themselves, which are the edifice to be built upon this basis; (3) the examples of the principal saints whose feasts occur in the liturgy.

The method is simple and effective. Each meditation is introduced by "a summary of the morrow's meditation," which is very brief and therefore easily remembered. This summary ends with the practical resolution and a maxim or sentence, termed a "spiritual nosegay," which serves to recall the motive of the resolution. The "Meditation for the Morning" consists, besides, of two or three points of carefully chosen sentiments and words which must be calmly and carefully read to awaken the resolution aimed at.

The chief merit of the book lies not so much in any novelty of design as rather in the choice of thoughtful language which, like the words of Holy Scripture, avoids lengthy explanation, and repetition of spiritual platitudes.

The volumes are small and handsome, in both the old and the

modern sense of the word; each of the five parts contains morning and evening prayers, and a general Index of topics at the end makes it easy to recur to any required subject. The exceptional popularity with which the work was at once received in France, where meditation books abound, is a sure test of its real worth. The writer has used it for a few weeks and finds it singularly helpful. Let those who have found much difficulty in meditating try this work, for the introduction of which among English speaking Catholics Messrs. Benziger Bros. deserve much credit.

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LE PAPE LÉON XIII: La vie, son action religieuse, politique et sociale. Par Mgr. De T'Serclaes, Prélat domest., Présid. du Collège eccles-belge à Rome. Deux volumes gr. 8vo. richement illustrés, de 600 pages. Edit. de luxe, *pr.* Fr. 20.00. Edit. ordinaire, *pr.* 15.00

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SCIENCE CATHOLIQUE ET SAVANTS CATHOLIQUES. Par le R. P. Zahm, C.S.C. Prof. de Physique à l'Université Notre Dame à Indiana, E. U.—Traduit de l'Anglais par M. l'Abbé J. Flageolet.—Paris: P. Lethielleux. Pp. xvi, 312. *Pr.* Fr. 3.50.

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LE CONCLAVE. Origines, Histoire, Organisation, Legislation ancienne et moderne. Par Lucius Lector. Ouvrage orné de gravures et de plans. —Paris: P. Lethielleux. Pp. xi, 779. *Pr.* Fr. 6.75.

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JOURNALS KEPT DURING TIMES OF RETREAT. By Father John Morris, S.J. Selected and edited by Father J. H. Pollen, S.J.—London: Burns and Oates. (Benziger Bros.) 1894.

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THE FLOWER OF THE FLOCK, and the Badgers of Belmont. By Maurice Francis Egan.—New York, Cincinnati, Chicago: Benziger Bros. 1895.

MOSTLY BOYS. Short Stories by Francis J. Finn, S.J.—Benziger Bros. 1895.

LEGENDS AND STORIES OF THE HOLY CHILD JESUS from many Lands. Collected by A. Fowler Lutz.—Benziger Bros. 1895. *Pr.* $1.00.

THE CATHOLIC GIRL IN THE WORLD. By Whyte Avis. With Preface by Very Rev. R. F. Clarke, S.J.—London: Burns & Oates. (Benziger Bros.)

A THOUGHT FROM ST. VINCENT DE PAUL for each day of the year. Translated from the French by Francis M. Kemp.—Benziger Bros. *Pr.* 50c.

GOLDEN SANDS. Fifth Series. Little Counsels for the sanctification and happiness of daily life. Translated from the French by Miss Ella McMahon.—Benziger Bros. *Pr.* 60c.